

The LUTHERAN



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Never Lonely

No JOB SEEMS lonelier than that of the fire spotter in the forestry service—sitting in his small cubicle high above the forest, keeping vigil hour after hour, day in day out.

Some time ago, on a warm August day, we were returning from a visit with relatives in Florida. We were passing through the southern Louisiana pine forest a long way from home in Texas. About noon we stopped at a wayside park right beside a forest fire control station.

While the ladies prepared the noonday meal I stretched out on one of the tables for rest. It gave me an excellent view of the high steel tower with its booth perched on top. A jeep was parked nearby but there was no sign of the forester at his post.

I WAS THINKING of the lonely watchman up there and the countless lonely people in a crowded world. Then, suddenly, I heard a man's voice singing from the sky "What a Friend we have in Jesus, all our sins and griefs to bear!"

Slowly and distinctly the watchman sang verse after verse of the well-known hymn. Then I concluded that there is no such thing as loneliness for anyone who believes in the abiding presence of Christ.

—FRANK BROESICKE



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Howard Logan receives congratulations from ULCA Secretary Dr. F. Eppling Reinartz after being installed as executive secretary of the church's national men's organization. Dr. Edgar S. Brown, Jr., director of department of worship, looks on at right. (ULCA-PRT photo)

THE CHURCH IN THE NEWS

End of A-bomb tests sought

Testing of nuclear weapons ought to be halted as promptly as possible, Dr. O. Fred Nolde told the Central Committee of the World Council of Churches at its 1956 meeting in Hungary early this month. The dean of Philadelphia Seminary's graduate school, who is also director of the Commission of the Churches on International Affairs, said that "the health of people and the security of nations" demands an end of A- or H-bomb explosions.

Supporting Dr. Nolde's plea were several noted churchmen, including Sir Kenneth Grubb of England, Bishop Otto Dibelius and Dr. Martin Niemöller of Germany, Dr. Eugene Carson Blake of the U.S.A. and Prof. John Baillie of Scotland.

Pointing out that Pope Pius XII had two years ago expressed concern about the dangers to mankind from the effects of radiation, Dr. Niemöller urged that the WCC take action on the issue. "Even the few fishermen in the Pacific who suffered from the H-bomb tests were souls for whom Christ died," he said.

A subcommittee issued a statement embodying the Central Committee's views.

First meeting on Communist soil

Meeting at Galyatető, a resort in the Matra Mountains about 60 miles north-east of Budapest, the 90-member Central Committee for the first time gathered in a Communist-bloc country. Western members assembled at Vienna, Austria, then traveled by bus over the hilly roads that crossed the "Iron Curtain" into Hungary.

The Central Committee meets annually, acts for the WCC between the regu-

lar assemblies which are six years apart. Dr. Franklin Clark Fry, United Lutheran Church president, heads the Central Committee and also its smaller executive group which meets more frequently.

The surroundings heightened interest in WCC participation by churches from Communist countries. Present for the first time since 1948 at a WCC gathering was a representative from China—Anglican Bishop K. H. Ting. Among the council's 162 member churches are several from Czechoslovakia, Hungary, and other Communist-dominated lands.

Russians may join

A conference might be held this winter between delegations representing the WCC and the Russian Orthodox Church, strongest church group in the USSR, Dr. Fry told the Central Committee. A letter had been sent in August 1955 to Patriarch Alexei, head of the Russian church, asking that friendly relations between the WCC and the Russians be established "so that we may be strengthened in one another, each by the other's faith."

As a result of the letter and of more recent conversations with Metropolitan Nikolai, second-ranking Orthodox primate, tentative arrangements had been made for a meeting that might lead to WCC participation by the Russians, Dr. Fry revealed.

Establishment of such contact could pave the way for other church groups in Russia to engage in ecumenical activities. Lutheran leaders from Estonia and Latvia had recently expressed hope that their churches might soon take part in Lutheran World Federation affairs. Bishops of the Armenian Orthodox Church, which has headquarters in Russia and



TO GET NEW TRIAL
Bishop Lajos Ordass

members in many parts of the world, recently decided "in principle" to seek WCC membership.

Chinese churches called free

Christian churches in Red China have been strengthened by their "new independence from Western ties," Bishop Ting told the churchmen at Galyatetoe. Rights of Christians were "constitutionally guaranteed," he said, and churches were self-sufficient and self-supporting.

"Chinese Christians have not been too satisfied with the position the World Council of Churches has taken," Bishop Ting continued. "This accounts for the tension that exists between us today." He referred evidently to WCC statements opposing persecution of religion in Communist lands and labeling as lies Com-

munist propaganda (in which some Red-dominated church groups had joined) about germ warfare.

World Council delegates might be allowed to visit Red China, Bishop Ting said in answer to questions, but "they might not be satisfied that they were being allowed to see everything they wanted to see."

Lutheran Bishop Rajah B. Manikam of India, who recently visited Red China as the first Protestant official permitted to enter the country since the Red conquest in 1950, told the committee that he had noted many good things, such as the absence of beggars and prostitutes and the general employment. There is freedom of worship, Dr. Manikam agreed, but asked, "How far may the churches go in saying what is fundamentally opposed to the government?"

Ordass to get new trial

Hungary's courageous Lutheran Bishop Lajos Ordass had been arrested and imprisoned by the Communist government in 1948. He was charged with "currency manipulation" but his real offense was said to have been that he alone of the Hungarian Protestant bishops fought against Communist encroachment upon the church.

Appeals through the United Nations and other agencies had little result, but after serving 20 months of a two-year sentence Bishop Ordass was released from prison, has since been under severe restrictions. When he refused to resign as Bishop of Budapest, he was deposed by a Red court, replaced by Communist-appointed Bishop Laszlo Deszery.

On Aug. 4 Dr. Fry told the WCC Central Committee that conversations had been held between representatives of the Lutheran World Federation and the Hungarian Bureau of Church Affairs.

LWF officials also visited Bishop Ordass. As a result, the Hungarian regime had agreed to a new trial for Bishop Ordass, with every likelihood that he would be cleared and his church status restored.

A statement by the Hungarian Lutheran Church said that if cleared by new civil court action, Bishop Ordass might become either a bishop in retirement or a professor of theology. It seemed unlikely that the government would permit him to resume his post as head of the church.

Spain gets prodded

The little Protestant Union Theological Seminary in Madrid had been shut down by police in January. Seals were later removed from its doors, but permission to resume operations has never been forthcoming from the Spanish authorities.

The World Council committee addressed a resolution to the Spanish government, asking that the seminary be

allowed to re-open. A similar petition had been sent by the WCC executive committee at its meeting in Australia in February, but without effect.

Closing the seminary is a "serious infringement of religious liberty," the WCC body said. It declared that as a member of the United Nations, Spain has a moral responsibility to observe the UN Declaration of Human Rights. Religious rights and liberties are also provided by the Spanish constitution, the resolution said.

Many churchmen are overseas

Travel of American churchmen to Europe reached record proportions this summer. Meetings of World Council of Churches committees and of several commissions of the Lutheran World Federation summoned many. Others took part in organized tours to visit church welfare and relief projects, or were simply on vacation.

One future ULCA missionary made the trip the hardest way possible. Seth



CHURCHMEN AT WORLD COUNCIL MEETING IN HUNGARY

Bishop Otto Dibelius, head of Evangelical Church in Germany; Dr. Franklin Clark Fry, ULCA president and chairman of WCC Central Committee; and Dr. Martin Niemoeller, president of Church of Hesse-Nassau confer during Committee meeting.

Bansa, native of Africa's Gold Coast who will serve in the mission field in Liberia, was aboard the Swedish liner *Stockholm* when it crashed into the ill-fated *Andrea Doria* off Nantucket in July. Forced to return to New York, Missionary Bansa quickly got passage on the Norwegian liner *Berensfjord*. As traveling companions there, he found Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions, and Dr. M. P. Moller, Jr., president of the board. All were headed for Hurdalsverk, Norway, and a meeting of the LWF's Commission on World Missions.

Foreign travel by American clergymen and missionaries doubled in the period from 1948 to 1954, a U.S. Department of Commerce report issued last month said. Passports in 1954 were issued to 6,022 persons who gave "religious reasons" for their trips. Figure was surely higher in 1956, but still constituted only a little over one per cent of total U.S. travel overseas.

Brotherhood plans name change

Women change their names whenever they get married. They even manage to do it on a larger scale—a few years ago the Women's Missionary Society became the United Lutheran Church Women.

Now the men are planning to usurp what has long been a female prerogative. At its convention in Kitchener, Ontario, next month the Brotherhood of the ULCA will consider changing its name to "United Lutheran Church Men." The proposed new title will be submitted to the convention by the Brotherhood's Executive Committee, which will also present a new constitution and by-laws.

New constitution if adopted will provide for biennial conventions in odd-numbered years. Present set-up provides

for conventions held shortly before the biennial United Lutheran Church conventions, with some resulting difficulties for delegates. If the constitution is adopted, Pittsburgh or Philadelphia will be recommended as sites for the the 1957 convention. Another change would provide for membership on the basis of synodical units, rather than congregational units as at present.

Chief speakers at the sessions slated for St. Peter's Church, Kitchener, Sept. 20-22, will be Dr. Franklin Clark Fry, ULCA president; Dr. Dwight Putman, Central Pennsylvania Synod president; and Dr. William Zimmerman, dean of Midland College.

ULC shares up \$3 in 30 months

Shares of the Common Investing Fund—a United Lutheran Church corporation for investment of church endowments and similar funds—are not listed on the New York Stock Exchange. They are not for sale, except to churches, church boards, colleges, seminaries, and other institutions.

But market value of the shares has been climbing. Dr. Edmund F. Wagner, ULC treasurer, reported on July 20. Net asset value of shares issued at \$10 on Jan. 1, 1954, is now \$13. Shares have been paying a dividend of about 4 per cent on the par value.

Sixteen new subscribers, including the Philadelphia Theological Seminary, invested \$111,000 in the Fund in the last three months.

Archbishop postpones integration

Archbishop Joseph Francis Rummel of the New Orleans Roman Catholic diocese had declared early this year that racial segregation was "morally wrong and sinful." He said school integration in his diocese would be put into operation promptly.

Opposition from citizens' councils and other groups followed the archbishop's announcement. A cross burned in front of his home, his name was booed at mass meetings, a Roman Catholic lay group organized to fight his policies disbanded only on the threat of excommunication.

Last Sunday congregations in New Orleans' diocese churches listened unemotionally as a new letter from the archbishop was read. Opposition to segregation was still "good Catholic conduct," the archbishop wrote, but segregation in parochial schools would be continued at least for another year. "Certain difficulties still remain and we are not now prepared to introduce integration generally." When integration did come, it would be gradual, affecting the elementary schools one grade at a time, the bishop added.

Urges Christian view of sex

"Christian sophistication" in matters of sex should be the aim of young people, the Rev. Edward W. Wessling, campus pastor at the University of Wisconsin, told the Missouri Synod's Walther League at its annual convention held last month.

"God made sex and intends it to be meaningful," Pastor Wessling told the young people. "It should be understood in the light of love, of faith and of forgiveness. We should be wise in the knowledge of what God wants of us, developing Christian sophistication rather than Hollywood sophistication."

"A child of God cannot be a juvenile delinquent," Dr. John W. Behnken, Missouri president, told the group at its opening rally. Lutheran young people "can help America solve its problems," he said.

The 2,300 delegates who represented 90,000 Walther League members adopted a \$97,000 budget, voted to set up a college-level leadership training program.

Spiritual teaching guide diluted

When New York City's Board of Education last year proposed a "guiding statement" for the teaching of moral and spiritual values in the city's schools, it ran into mixed reactions. School superintendents approved the document, as did Roman Catholic authorities. The city's Board of Rabbis and other Jewish groups voiced strong opposition. Protestants were divided, accepting some parts of the statement and opposing others.

Last month the Board of Education issued a revised, watered-down version of the "guiding statement." More than twice as long as the original, it contained some striking changes. The name of God was omitted, terms like "religious and moral belief" substituted. Sample of the change:

ORIGINAL STATEMENT: "The public schools must reinforce the program of the home and church in strengthening belief in God."

REVISION: "Religious education and training are not functions of state-supported schools. It is, however, the function of the schools to be conscious of the various motivations that influence human behavior and to utilize those means and devices suitable to various age levels to support the efforts of the home and church in building good character in our children."

After public hearing, adoption of the new statement will be considered by the Board of Education at a Sept. 17 meeting.

Florida to test program

Teaching of moral and spiritual principles will be tested in Florida schools during the coming year, Dr. Sam Mooror, state education department official, said last week.

America "was founded on spiritual and moral values that have their origin



NEGRO MADONNA IN NEW YORK CHURCH
Rev. Shelton Hale Bishop of St. Philip's Episcopal Church in New York and artist Irma DeNagy at dedication of new painting hung in church. St. Philip's has 4,000 members, is 90 per cent Negro.

in belief in God," Dr. Moorer said. "It is necessary to discuss those values in teaching the concepts of democracy and it amounts to a distortion of history to omit them from a course of study."

Rules laid down provide that teachers shall deal with spiritual and moral subjects as they arise as an integral part of classroom instruction only, that they shall avoid sectarian slants, shall not proselytize, and shall respect the beliefs or disbeliefs of all students. If questions arise which require "theological interpretations," teachers are instructed to refer pupils to religious leaders acceptable to the parents.

A similar program has been made part of the permanent curriculum by the San Diego, California, Board of Education after having been tried for several years on an experimental basis. The

program was devised by a School-Community Advisory Committee.

Sees majority rights imperiled

Moral and spiritual values must be taught in public schools to protect the rights of the "overwhelming majority," Dr. Joseph B. Cavallaro, president of New York City's Board of Higher Education, told a Holy Name Society rally. Opposition to such a program on the grounds that the rights of "secularists and atheists" would be violated is amazing, Dr. Cavallaro said.

Pointing to recent surveys which showed that 95 per cent of the American people "are believing and have a religion," the education board leader asked, "Are we to favor the irreligious parent and pupil over the religious parent and pupil? One wonders if it is wrong to teach moral and spiritual values but right to teach about communism and the Marxist doctrines. What possible good can one expect from the exclusion of such training?"

Women pastors OK; umpires, no

The idea of having a woman as a minister or religious leader is much more acceptable to Minnesotans than the prospect of a female umpire at a baseball game or a woman president of the United States.

That's what interviewers for the Minneapolis *Tribune's* Minnesota Poll found when questioning a cross-section of the state's adult population on the subject of new occupations for women.

Fifty-nine per cent of those questioned said they would favor having a woman as pastor of a church. Thirty-five per cent were opposed to such an idea. Only 33 per cent favored a woman as president; and only 27 per cent said they would favor having women serve as baseball umpires.

World News Notes

More food for the Poles

There will be an extra quart of milk a week for everyone in Poland by 1960, the government promised this month. And four extra ounces of meat a week (one pound 10 ounces instead of one pound 6). The government will see to it, it promised, that people can afford to buy more clothing (a pair of shoes every 10 months instead of 14 months), and more household goods.

Rioting of the workers in Poznan on June 28 had been a sharp warning to the Reds that resentment was pent up to the bursting point. People have to work too hard and get too little pay. Only half the workers earn as much as 1000 *zlotys* a month (buys about as much as 33 American dollars), but the minimum cost of living for a family of four is 1100 *zlotys*.

The government will stop trying to make so much steel, build new factories, and produce so much military equipment, and will put more strength into agriculture, textile manufacture, and home building.

Criticism of the government is being permitted this summer, even encouraged. Leaders in the Poznan riot are on trial in a Polish court, but government officials said frankly that there are real reasons for widespread dissatisfaction. Russian Premier Bulganin, speaking in Warsaw last month, asked: "Does the Polish state, as well as our Soviet state, fully satisfy the present-day needs of workers and employees? No, Comrades," he replied, "it does not."

"Thaw" comes east of Iron Curtain

This summer is being called "the thaw" in the Soviet satellite states. In

Hungary the minimum wage for industrial workers was raised, and a promise made that incomes in agriculture and industry will increase 25 per cent by 1960.

Members of the Hungarian parliament were excited on Aug. 3 when they were invited to ask the administration frank questions in a public meeting of the Assembly. A question was asked about the rights of parents in requesting religious instruction for their children in public school. (Answer: they have the right, although in a few cases there has been difficulty. It will be cleared up.)

Other questions were about the low quality of bread, the price of potatoes, and whether teen-agers should have to work at night.

Criticism of the government was encouraged in Bulgaria in early summer, but it soon became so sharp and widespread that the rulers called a halt. "Only constructive criticism" will be permitted, the party leaders announced.

Czechs the most prosperous

Of the people under Soviet domination, the Czechoslovaks have been best off. That's partly because their country had made more progress in industrialization before World War II than any other eastern European country. Czech steel production is about as high as the English in proportion to the number of inhabitants of each of these countries.

Czech leaders had acted more promptly than elsewhere in Iron Curtain territory in yielding to the discontent of their people. On Apr. 1 the government cut the price of flour 10 per cent, rice 40 per cent, plus big cuts in other food prices. There have been six major price cuts since 1953, also wage increases.

WASHINGTON

By ROBERT VAN DEUSEN



MINISTERS' SOCIAL SECURITY

PASTORS WHO WAITED until 1956 to enter the Social Security system got a break in the law passed by Congress last month. The advantages which would have been theirs in joining the first year are made available for another year.

Under the old law, ministers were advised to apply for Old Age and Survivors Insurance during the first year of the two-year period it was open to them. By doing so, they would: 1) be eligible for full retirement or death benefits after a year and a half of coverage; and 2) increase the amount of the benefits which they would receive later, since 1955 would count as zero in figuring their average income if they waited until 1956 to enter OASI.

Some younger pastors decided these advantages were not meaningful for them, and waited a year to begin paying the 3 per cent OASI tax. By an odd twist, the new law now provides them with the same privilege they would have had last year, of becoming fully insured in a year and a half. The year 1955 will not count against them, since an additional year may now be dropped in the computation of average income.

The reason for this bonanza is the entry of a large group of self-employed professionals: lawyers, dentists, chiropractors, veterinarians, optometrists. Those who drafted the legislation thought it would be simpler to start everybody with a clean slate in 1956. Ministers,

with one year left for voluntary entry, share benefits provided for new arrivals.

Chaplains

ANOTHER AMENDMENT to the Social Security Act affects the status of chaplains. It brings all military personnel, including chaplains, under OASI on a compulsory basis beginning Jan. 1, 1957.

Under the new law as under the old, a chaplain cannot be covered as a clergyman. His status is that of a member of the armed forces. But if a pastor who is already in OASI leaves the parish ministry to serve as a chaplain, his coverage will not be interrupted. Using the same Social Security number, he will receive credit for the time spent and money earned in the chaplaincy. When he returns to civilian life, he will resume his coverage as a minister.

Those who are chaplains now, or who enter the chaplaincy direct from the seminary, will be under the new military coverage. When they return to the civilian ministry, they will have two years to decide whether to enter Social Security as ministers. If they have not done so by the time they pay income tax for the second year in which they earn at least \$400 as ministers, they will forfeit the right to enter later.

THE REVISED LAW gives one special category of ministers the privilege of entering OASI. Pastors of overseas churches most of whose members are Americans (such as the "American Church" in foreign capitals) may now be covered. Under the old law, clergy serving overseas for American denominations (such as foreign missionaries and National Lutheran Council staff members) were covered, but pastors of unaffiliated congregations for Americans abroad did not fit the definition. The new law includes them specifically.

Who's Going To Jail?

By ROBERT NEESE

A man in a penitentiary tells how he and other teen-agers became criminals. He predicts that prisons of tomorrow will be filled with the youngsters of today whose parents lack love and understanding, and who fail to teach them basic religious faith and morality



WHAT IS a juvenile delinquent? Or—more important—why is a juvenile delinquent? Why do youths gather in groups apparently for the sole purpose of fighting, committing crimes, or wrecking property? Why do so many of them attack adults? In the answer to these questions lies the answer to one of the most important questions of our time.

The words “juvenile delinquent” usually bring to mind a faceless somebody, and that may account for the lack of interest some people seem to have in the problem. They tend to forget the delinquent juvenile is a boy or girl just like the one down their street or perhaps right in their home.

This subject concerns me because I

am a prisoner, a former delinquent juvenile, and I see the outcome of delinquency each time a new man enters prison. The juvenile delinquent of yesterday is the convict of today. And, today, there are far too many convicts of tomorrow.

THERE IS AN ANSWER to juvenile delinquency. Being only human, the delinquent is spurred by motives like anyone else. I can name some of the motives, as can hundreds of other thinking convicts who fought gang wars and prowled when they were in their teens. Jimmy P—, now only 21 years old and serving a 25-year sentence as an habitual criminal, is one of these.

Jimmy started his trek on the delin-

quency trail, as have so many, by way of a divorce-split home. Oddly enough however, in this case the divorce came about because Jimmy's mother tied her apron strings too tightly about the lad. A child born earlier had died in infancy and Jimmy was pampered and petted to the point where he could do no wrong. His father was not allowed to punish him for any reason and the mother would not punish him.

By the time Jimmy was four years old, a rift had grown between the parents. And though Jimmy's mother told him numerous vague stories about the reason for the split, he cannot give a definite, solid reason. He does remember that he never saw his father after he was six years old.

JIMMY SOON LEARNED that he was free to do nearly as he pleased. Any plea he voiced to his mother usually brought a gratifying response. He used pleas often and began to lie about small things.

It wasn't long before he committed his first violation of the law—he smeared mud and grass on a freshly painted outdoor-switchbox at school. His mother scolded him slightly and paid to have the box repainted. Little acts, such as letting air out of tires of cars and breaking windows came easily then. And the two times he was captured for these offenses, his mother came to his rescue with money and pleas.

By the time he reached his teens Jimmy was well on the road to a prison cell. He was actually testing the buffer qualities of his mother with gradually more serious crimes. When he was finally caught in the act of breaking into a grocery store with two other boys, his mother couldn't shake him loose from a charge of burglary.

He was sent to a boy's school and es-

caped a few months later. Another burglary while on escape sent him to a reformatory and after two years there, he was placed on an honor farm. He escaped again, stole an automobile, and when recaptured, was given 25 years as an habitual criminal.

JIMMY'S CASE is not particularly unusual. After spending nearly fifteen years in confinement, I've learned that many prisoners show excessive affection for one of their parents, while disliking or actually hating the other. Ninety per cent of the time, when one tries to pinpoint this hatred, the man can't give a reasonable answer. "We just don't get along." is the stock phrase.

While the excessively doting parent can let a child drift into delinquency, the other end of the pendulum's swing is equally bad. Excessively harsh treatment can push a child into the night of delinquency. Warren B— is an example of that type of treatment.

Warren's father was a cruel, extremely self-righteous man. When he decided something was right, it was *right*. Not one for "soft treatment," he battered Warren frequently with his fists and literally pounded into him a hatred of people. He felt he was doing the right thing because it was, as he often reminded his son, "the way my old man straightened me out!"

Quiet and meek at home, Warren exploded in violence when he was away from the house. At school, he tormented younger students, often beating them, and released pent-up hatreds through his fists.

THIS BEHAVIOR continued and intensified until he was 16, when it culminated in disaster. His father had bought him a pair of eyeglasses and Warren broke them in a scuffle. Afraid to go home

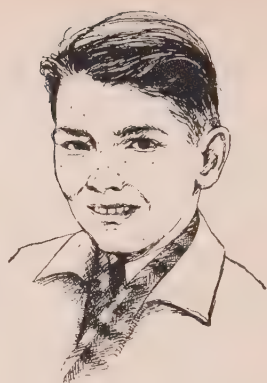
without them, he decided to run away. Deciding he needed money, he attempted to hold up a service station operator, using a hammer as a weapon. The man resisted and Warren swung the hammer. Today, he is serving a life sentence for murder.

The juvenile delinquent is not always created by overly affectionate or cruel parents. Even the kindest and most well-meaning of adults can foster a delinquent by refusing to take interest in the youth's outside-the-home activities. When a child learns he doesn't have to account for spare time, he may drift in with a group of ready-made delinquents. And too, if no one takes an interest in what he is doing, how is the youngster to know whether it is right or wrong?

VAN, 23 YEARS OLD, has been in two penitentiaries and three reformatories. He is a drug addict, a thief, and a former juvenile delinquent. Like so many of us, he was free to do as he pleased as a child. His parents exercised little control over him and took no interest in his childish activities. When he tried to tell them of the little things that had happened during the day, they shushed him so they could talk of more important things.

Soon he learned that children were to be seen, not heard, so he didn't tell his parents when he smoked his first cigarette. Neither did he tell them when, at the ripe age of ten, he took his first drink of alcohol. From alcohol to "reefers" or marijuana was the next step, and that step was on the ladder down to prison. Thefts to buy drugs followed. Before long Van found himself in reform school. He's still locked up today, and his future looks bleak.

MY OWN CASE was similar to Van's. Both of my parents worked at night. They were too tired, or too busy sleeping



during the daytime, to pay much attention to me. We grew to be almost strangers. They lived in their far-apart world, and I in mine. I found several other youths in pretty much the same boat, and since we had something in common, we stuck together.

We didn't intend to be vandals. The idea was far from our minds. But since there was no one at home, we could make our own hours. We stayed out late, at times all night. And after the late hours, there just wasn't anything to do, so we made up our own amusement.

One evening, at the local country club, we took several boats out on the lake and held a mock naval battle. We sank several of the boats by running them into each other. We weren't caught and thereafter our acts got progressively worse. When we were finally caught, we almost deliberately allowed ourselves to be captured. Perhaps that was due to some deep-buried urge for attention. At any rate, a juvenile judge paroled us to our parents.

My parents hired a woman to look after me at night and things went well for several months. But the life of a shut-in appalled me. I started climbing out of the window at night, found another group, and went right back on the old track. It came as a shock to both

MAYBE Mr. Neese doesn't solve the problem of juvenile delinquency in this article, but he portrays realistically what happens when there aren't any responsible people to concern themselves about mixed-up youngsters

my parents and the hired woman when I was captured again. I was sent to reform school, and there I learned all the tricks of the criminal trade. Many prison sentences followed.

I HAVE ONE THING in common with most of the men in this prison: spiritual insolvency. Most of us never saw the inside of a church. We had no moral foundations on which to base our lives. Our values were picked up in the streets and the accepted standard of success among us was the dollar.

But who was at fault?

Parents are partially responsible for the making of a delinquent by failing to teach children what is right and wrong. The community is also responsible because of its excessive emphasis on the importance of money. And the youths themselves are to blame for failing to see the flaws in their character, or for refusing to accept the lesson shown by others who have gone before them.

To slow down juvenile delinquency, the parents must take a deep interest in the lives of their children, not merely a surface ripple of emotion but a great loving interest. They must teach their children religious principles—because few men who learn those principles in their youth ever pass through prison gates—and demonstrate the values of those ideals in their own lives. They must remember that any moral insecurity on their part will be reflected and amplified in the lives of their children. And above all, they must be prepared to devote a large part of their time to their children.

One thing is certain. If steps are not taken soon, this problem—one which has already ruined the lives of thousands—will outgrow the immense proportions it has now reached. If delinquency is not now the accepted thing for youth, it may soon be. Take it from one who sees our prisons filling with younger and younger men, the fire will be harder to put out after it has reached that stage.



WHEN FAMILIES PICKED fresh vegetables from their gardens for their meal they found it easy to remember God was the giver of the soil, sunshine and rain which produced the harvest . . . But modern refrigeration tends to transport man entirely away from direct contact with the Power which is the source of the harvest. In its place develops the idea that man himself originated both the shiny electrical appliance and the provisions which come from it to feed his body.

—ERNEST THOMAS in *Spiritual Life in the New Testament*

CONVENTION QUESTIONS

A DOZEN complicated and controversial questions will be on the program for debate at the United Lutheran Church convention this fall. We shall try in "The Lutheran" to give background information on some of the questions so church members will know what their delegates are talking about when they get to Harrisburg, Pa., on October 10

What Should Be Done About Pensions?

By ROBERT J. MYERS

IN THE LAST 20 years there has been a phenomenal growth in pension provisions in the United States. Not only have Social Security benefits under government auspices been made available for almost the entire employed population of the country, but also thousands of private pension plans have been developed to supplement Social Security benefits.

Employing organizations have felt the need for such provisions for a number of reasons—to reward long and faithful service, to take care of the elderly worker when he is no longer able to perform his duties satisfactorily, to attract new employees, and to retain the services of present ones.

Many years ago when our economy was largely agricultural, such provisions were not necessary because the old folks continued to live on the farm. As the country became more and more industrialized—resulting in urban living, smaller homes, and a money economy—the situation changed. Cash income for the aged became more necessary.

This need rapidly gained momentum

in the depression of the early 1930's when many jobs and savings were washed away. Social Security was enacted then to provide a basic floor of protection, and subsequently many private pension plans were developed.

TO A CERTAIN EXTENT the reasons for a pension plan for pastors are the same as for other folks. Certainly the church should be in the forefront of the effort to provide reasonable and dignified support for those in its service who are no longer able to work.

Pensions for pastors are an important call on the church's funds, but we should not lose sight of the fact that there are other important causes—foreign missions, home missions, and help for the needy throughout the world. Any overemphasis on pensions for pastors may be taking away from other equally necessary activities of the church.

ALTHOUGH OUR AGED PASTORS were taken care of in some form or other over the long years of the past, much of this was done on an emergency aid basis. In 1928, the ULCA made an extensive drive for an endowment fund for pension purposes. The fund would have needed to be huge for interest on it to provide ade-



ANY MAN REACHING MIDDLE AGE has reason to be concerned about what sort of retirement income he can count on. The church has been struggling for years to use available funds so that adequate pensions may be assured to retired pastors or widows.

NOW THAT pastors are eligible for Social Security benefits, the situation has changed. Mr. Myers, who explains the problem in these pages, is the Social Security Administration chief actuary. He is also a member of the ULC Board of Pensions. He writes here as a churchman rather than as a government official. This discussion will be continued in "The Lutheran" in a second article by Mr. Myers next week.

quate pensions. Although a very sizable amount of money was collected (roughly \$3.5 million), this was small compared with what was needed to accomplish that. In fact, the income on this fund, when divided equally among the existing pensioners, is less than \$150 a year.

Accordingly, it was decided that a Contributory Pension Plan should be established under which contributions of pastors and congregations would accumulate over the period of active ministry to provide retirement income. This plan went into effect in 1945. Since pensions are based on the accumulated contributions, relatively small amounts are available for those who retire after only short periods of participation.

In addition to the contributory pension, there was payable a \$300 per year noncontributory pension that was intended to come from the earnings of the endowment fund. Actually, such earnings were not sufficient, so the difference is made up from general funds of the church. Further, to encourage participation in the Contributory Pension Plan, a supplemental pension ranging up to \$50 a year was promised by the 1946 convention to those then aged 50 and over.

LATER, THE CHURCH—through rather complicated provisions—established a minimum pension. This was made available only to ministers who had retired before November 1947 and to members of the Contributory Pension Plan. The difference between the contributory pension and the minimum given to all eligible persons is made up of three parts—1) the noncontributory pension, 2) the supplemental pension (from general funds of the church), and 3) the remainder paid from general funds of the church. At present, this minimum is \$1,000 a year. Before this year, it had been \$900,

CONVENTION QUESTIONS: What should be done about pensions? . . .

being increased for a two-year period by the 1954 convention.

Only a small minority of those currently retired under the Contributory Pension Plan receive more than the minimum (and then only slightly more). There is no question that these amounts being paid are insufficient to support adequately a retired pastor, let alone a retired pastor and his wife. The church has recognized this problem, but in the past there has been the difficulty of obtaining adequate funds to meet the cost of high minimum pensions.

In addition to the pension plan, the church has established an emergency assistance roll to increase the pensions of those who have the greatest needs (generally because of medical expenses). Currently amounts up to \$450 a year are being paid under this program to about 40 individuals (about 15 pastors and 25 widows), or to roughly 3 per cent of the pensioners. This, of course, does not mean that the other 97 per cent are living anywhere nearly adequately on their \$1,000 minimum pensions (\$500 for widows).

THE 1954 CONVENTION provided for the establishment of a Special Pensions Study Committee to investigate the pension program of the church, including its relationship to Social Security. Coverage for benefits from the latter first became available for pastors in the active ministry in 1955. Thus, generally, the retirement income of pastors retiring in the future can be made up of both Social Security benefits and a church pension.

The committee believed that a fair and reasonable co-ordination of the two programs is possible and desirable. The goal is satisfactory retirement incomes for pastors, those already retired and

those retiring in future.

To obtain a clear understanding of the reasons for the proposed plan, it is first necessary to examine the basic principles of the Social Security system, since they are considerably different than those of private pension plans like the church's. Social Security benefits depend only upon the earnings level of the covered individual and not upon the length of participation in the program. Under the church's long-range plan, the pensions build up slowly, being dependent upon the accumulated contributions.

Social Security is thus entirely opposite from private insurance. Persons retiring in the early years of the system receive benefits that represent anywhere from 10 to 100 times as much as their contributions would purchase on an actuarial basis.

FOR EXAMPLE, a pastor can contribute for two years at the maximum rate, paying a total of \$252, and together with his wife he can receive \$162.80 per month. Thus in two months he will receive back more than he has paid. Moreover, there is a lump-sum death payment available of \$255, or slightly more than his total contributions! It is obvious, therefore, that no one drawing benefits in the near future can truthfully claim to have "bought and paid for" his benefits.

Yet those retiring many years hence will, on the whole, receive benefits at least equal to what could be "bought" by their own contributions. How can this be accomplished? The answer is simply that there is a very broad group sharing. In essence, contributions paid by the employers of younger individuals are used to pay the large "unearned" benefits of those who retire in the early years of operation.

IF NO CHANGE is to be made in the church's plan, what would happen? The presently retired pastors, who have been struggling along for years on quite small amounts, would continue to receive only \$900 or \$1,000 a year. In sharp contrast, a pastor retiring after being under Social Security during 1955 and 1956 would, typically, receive an additional \$1,000 to \$1,300 a year from Social Security, plus a further \$500 to \$650 if he has a wife aged 65 or over.

Thus, one fortunate enough to continue in the active ministry through 1956 and who elects to come under Social Security will, if no change is made, have a retirement income of two to three times as much as his unfortunate fellow-pastors who retired just a few years earlier.

The Study Committee therefore thought it would be desirable, and possible, to raise significantly the level of retirement income of retired pastors. By taking into account the availability of additional income from Social Security for some, it is possible to realign part of the money made available for pensions from the general funds of the church for the benefit of those who cannot come under Social Security.

This is the only method that is financially possible for the church to relieve the poverty of our present pensioners. The committee believed that this procedure would not be an undue hardship on future pensioners. The availability of Social Security benefits would assure them of retirement income far greater than they had previously expected.

THE GENERAL PLAN recommended is that *minimum* retirement income will be \$1,500 a year for eligible retired pastors (and half that amount for widows), including primary Social Security benefits where available, but not counting Social

Security benefits for dependents. But note that this is a *minimum*, not a *maximum*!

In any event, the retired pastor gets his Contributory Pension plus a Basic Pension. The latter will be \$350 a year for those aged 63 or more on Jan. 1, 1956, and generally somewhat less for younger pastors (in no event less than \$10 times the number of years in the ministry before 1953, or less than \$100).

The Basic Pension is always at least as large as the "guarantees" made to the pastors aged 51 or over in the early years of the Contributory Pension Plan. Likewise, the Basic Pension will, for the foreseeable future, always exceed the per capita amount earned by the endowment fund. Although the Basic Pension will be less than \$300 for pastors who are now young or middle-aged, it should be remembered that their Contributory Pensions will be quite sizable, being based on many years of contributions from themselves and their congregations.

Pastors retiring in the future who could have come under Social Security, but did not elect to do so, would have the present pension provisions continued. As to Canadian pastors, comparable and equitable provisions have been made, making allowance for their different Social Security plan.

THE IMMEDIATE EFFECT of this plan, if it is adopted by the 1956 convention, will be to raise the pension from \$1,000 a year to \$1,500 for all presently retired pastors who were under the Contributory Pension Plan or who retired before November 1947.

But how will those who retire in the near future be affected? For example, suppose a pastor retires at age 65 on Jan. 1, 1957. Assume that he had a level salary of \$2,700 from the beginning of

CONVENTION QUESTIONS: What should be done about pensions? . . .

the Contributory Pension Plan in 1945 through 1950 and then a level salary of \$3,600 (and with "business expenses" such as automobile usage paid by his congregation). This pastor will receive \$1,182 from Social Security, \$371 in Contributory Pension, and \$350 in Basic Pension—a total of \$1,903. If he is married, with wife age 65, the total is \$2,435.

These amounts are well above the \$1,500 minimum under the proposed plan, and even more above the \$900 or \$1,000 that he might have expected from the church's plan before he had the possibility of coming under Social Security. If he has somewhat higher earnings so that he is assumed to have, during the final part of his coverage under the Contributory Pension Plan, the maximum covered by Social Security (\$4,200), the total retirement income is \$2,147 if non-married and \$2,719 if married with wife 65 or over.

IT IS TRUE that such a pastor retiring in the near future with Social Security will have \$300 to \$400 less retirement income from the church than if the \$1,000 minimum pension applied regardless of Social Security. But his total retirement income will be at least \$500 more than he could have expected without Social Security (generally \$600 to \$900 more, and in some cases over \$1,500 greater). Isn't it worth this "sacrifice" to provide better treatment for present retired pastors?

And what about those who will retire some years hence? Their Contributory Pensions will be quite sizable, averaging perhaps \$2,000 to \$3,000, and in addition there will be Basic Pensions of \$100 to \$300 and Social Security of \$1,000 to \$2,000. Thus they will have adequate retirement income.

True, they will have perhaps \$100 to \$200 less than if the present plan were left unchanged, because of the reduction in the Basic Pension from a uniform \$300 (the minimum provisions have no effect for this group because their Contributory Pensions will be large). This group too, is not being treated unfairly in being asked to take a small reduction in their total retirement income to help the pastors already retired.

THE PROPOSED PLAN will mean greater expenditures from church funds in the next five years—a total of almost \$1 million more—although less thereafter. The additional cost will be met largely from several emergency funds held by the Board of Pensions. This is justified by the fact that a real emergency has arisen—the need for paying adequate pensions now (and the chance to do so)—and that church obligations for pensions will definitely be lower later.

The proposed plan also recognizes the financial burden that will be placed on pastors because they must pay the full Social Security tax themselves at the self-employed rate rather than having the congregation directly pay part of the cost. Under the Contributory Pension Plan, the great majority of congregations are paying 8 per cent of the pastor's salary, and he is paying an additional 4.

Under the committee's proposal, the pastor who is under Social Security could optionally reduce his 4 per cent contribution by not paying on his first \$2,100 of salary. Under this reduced basis the combined pension and Social Security contributions for pastors with low salaries will be less than at present under the Contributory Pension Plan, while for others the cost will be only slightly higher.

SERVANT OF THE CHURCH AND STATE

Otto Jensen's mother brought her son to church every Sunday, and now that he's 63 he still goes. Dr. Franklin Clark Fry calls him "one of the most valuable laymen in any church in North America"

By EDWARD H. ZIEGNER

"I'VE NEVER SAID 'no' to the church," comments Otto K. Jensen.

"I have served where they wanted me, and in the future I'll serve where needed," he adds.

That service has earned him a place among outstanding Lutheran laymen in the nation. It ranges from the Bethel Church in Cicero, Indiana, where he was confirmed and which he has served as treasurer for more than 30 years, to chairman of the Finance Committee of the United Lutheran Church's Executive Board.

And, coupled with his church work, has been more than a quarter of a century of distinguished service as a key Indiana state official, including eight years as state examiner of the Indiana State Board of Accounts, one of the most important and responsible posts in the state government.

AN EXPERT ACCOUNTANT and a recognized authority on state, county and municipal government, Otto Jensen points out that his Lutheran heritage is a strong one. His church training as a boy, he recalls, was foremost with his mother.

Mr. Ziegner is on the staff of the Indianapolis "News."



"We were there every Sunday," he recalls. "My mother saw to that. The habits of youth carry on when you are grown." Today, although Dr. Jensen lives in Indianapolis, 24 miles away, he is still a member of Bethel Church.

He is a quiet, friendly, precise man. The strong face is topped by a shock of white hair. The tortoise-shell glasses he

wears now and then slip down on the nose a trifle as he works at his desk.

He is not a man easily excited. With years of training in the precise confines of accounting, he proceeds quickly to the heart of the problem at hand. His whole manner is one of brisk efficiency, with the stamp of thoughtfulness and careful planning behind it.

Just under six feet tall, and weighing 165 pounds (it was once 220), Otto Jensen dresses conservatively, smiles frequently, and laughs with a deep, contagious affability.

Now 63, he almost started life as Grover Cleveland Jensen. His father, Anton Jensen, a skilled blacksmith and an ardent Democrat, wanted to name his son after the newly inaugurated president. But the objections of his mother won the day, although the fact he wasn't named after the former president hasn't dimmed his enthusiasm for the Democratic party.

His parents were Danish. His father came to the United States in 1882 and returned to Denmark in 1885 to bring a bride back to a new land. The Jensens were married in the Lutheran Church at Aeboltoft, Denmark, a structure erected in the 13th century and in which his father had been baptized and confirmed.

A MERE LISTING of Otto Jensen's service to the Lutheran Church requires many lines. A full recital would take many pages.

He is a member of the board, and has been treasurer since 1936, of the Mulberry Lutheran Home for the Aged . . . He has been on the board of Wittenberg College since 1939, and president of the board since 1943, and holds an honorary doctor of laws degree from the college . . . He has served on the board of synodical missions and the executive board

of the Indiana Synod. He was on the Board of Pensions of the ULC, and is now completing a second four-year term on the Executive Board, and is finance committee chairman.

COMMENTS OF those who work with Otto Jensen are indicative of his ability and loyalty. Wittenberg College President Clarence C. Stoughton, who calls Jensen "a deeply committed Christian disciple," adds:

"There is a Christian certitude about Otto Jensen that makes those who work with him equally sure and confident. Our trust in him is complete. We follow his leadership gladly. Let him say that a bold step forward is good and possible and men take the step confidently."

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, says this: "Otto K. Jensen is one of the most valuable laymen in any church in North America. His very presence, backed as it is always by conscientious preparation and sound judgment, has created confidence on all sides.

"What a complete picture it makes of a Christian man interested in the whole circumference of the ministry of his church. All of this arises from a fountain of true religious convictions that flows in a steady stream through the whole of his life."

Educated in the Cicero schools and at Central Normal College in Danville, Indiana, Otto Jensen taught school for several years, and then went to work in a bank. Entering the army in World War I, he served in the infantry and quartermaster corps and returned from France in 1919 to be discharged as a sergeant.

He went back to work in the bank, and began his career of public service by winning election as Jackson township trustee in Hamilton county, Indiana. As

trustee, in 1924, he employed Miss Mary Katherine Wise as a teacher, and thought so well of the lady after he came to know her that they were married in 1928.

In 1930, with a solid background of experience in accounting and government, he joined the Indiana State Board of Accounts as an examiner after making the highest grade in a competitive examination.

IN STATE SERVICE Otto Jensen made rapid progress. Named deputy state examiner for the Board of Accounts in 1934, he was named state examiner in 1941 by Governor Henry F. Schricker. He held that important post—supervision and examination of the accounts of all departments of government, state and local—until 1945, when he temporarily left public service with the state to accept a new challenge.

He was selected as the first executive secretary of the newly created Indianapolis Redevelopment Commission, a body charged with the clearing and redevelopment of slum areas in the city. This job was, says Otto Jensen, “a real challenge to do something for the underprivileged.” Something was done, as the commission made steady progress. Here is the comment of Paul L. McCord, who heads the commission, on Otto Jensen:

“He was our first executive secretary, and gave us tremendous help . . . he got us off on the right foot . . . He is extremely capable, a man of the highest integrity.”

In 1948 Otto Jensen suffered a heart attack, and was still convalescent on the Sunday after the election when Henry Schricker, again chosen governor by the people of Indiana, called at the Jensen home. He wanted Otto Jensen back as his state examiner, as he had been in the first Schricker administration. Jensen

accepted, in 1949 resumed his old job.

He served as state examiner until January 1953 when he became a board examiner, with special responsibility for county, school and township business.

SCHRICKER, the only man twice elected governor of Indiana in more than a hundred years, says this of Otto Jensen:

“Otto is one of the most conscientious public servants I have ever known. His integrity, honesty, and devotion to duty are wonderful. He just can’t be beat.”

Of his church work, Otto Jensen says:

“I try to bring order into our financial operations. I am a stickler that we operate on a balanced budget. The business of the church should be well managed.”

In his career of public service on the Board of Accounts—an agency that sometimes uncovers financial irregularities on the part of officials—Otto Jensen comments:

“I try to understand the problems of the officials and help them out. I never delight in a charge against an official. I rather try to help them before they get in trouble.”

AN ARDENT and informed baseball fan, Otto Jensen never missed a home game of the Indianapolis Indians until his heart attack. Now his baseball-watching is limited to weekends.

He likes to read—“biography and all the papers” and he and Mrs. Jensen are opera enthusiasts, never missing the performances of the Metropolitan when the company is in Indiana each spring.

At work or at home, Otto Jensen, to conserve his energy, follows a strict schedule. He is in bed at 6 P.M. each evening, up for a short period later in the evening, and then back to bed.

“Of course, I can’t do that when I’m in New York on church business,” he adds.

EYES ON THE TARGET

By RALPH W. LOEW

Man helps boy to aim carefully and shoot straight

DRIVING THROUGH Cherry Valley the other day, we passed a farmyard and saw one of those glimpses of life that lingers through the days. A man, possibly the boy's father, wearing a headband with a turkey feather waving gaily, was steadying a lad's arm and teaching him how to shoot an arrow at a target. The boy wore an Indian loincloth and had a few wild smudges of paint across his back.

The father was helping his son to take aim. He was showing him a goal beyond himself, and he was describing the steadiness that is required to aim carefully. The traffic on the road and the disrupting noises had nothing to do with the business at hand. These two were aiming at a target. A little fellow was learning to shoot an arrow straight and clean.

HERE IS ANOTHER PICTURE, revealed in a few sentences in the *Diary of Susanna Wesley*, and written in May 1707. "I do intend to be more particularly careful of the soul of this child than ever I have been, that I may instill the principles of true religion and virtue. The Lord give me the grace to do it sincerely and prudently." There is the explanation of the life of Charles Wesley, and of his brother John, as well. Someone had taught them how to aim, and to do it steadily and with great direction.

Sometimes in our discussions of modern problems, we make the business of life with young people to seem peculiarly complicated and enormously difficult.

Granted all of the involvements and understanding, all of the particular temptations of a highly mechanized and urbanized civilization, it still can be taken out of context and denied the easy, relaxed healthiness that is the due of all children. It's when older persons are whole and healthy persons themselves, with something of a knowledge of a goal, and a willingness to give a youngster a knowledge of that goal, as well as of ways to achieve a worthy goal, that life is shared at its best.

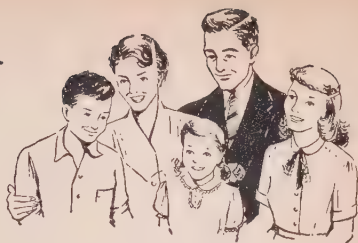
COUNTLESS GENERATIONS have witnessed to faithful parents, or wise teachers, or friendly neighbors, or concerned minds who have diligently given themselves to the high ambition of directing a young man's aim. When a man allows worries to defeat him, he bumps the arm of the youngster taking aim. When an individual decides to shoot the works and let the devil take the hindmost, he deliberately removes the goal from youngsters around him.

There was a great saint who went around saying, "Imitate me." It sounds presumptuous and somehow most of us shy off. We aren't certain we want anyone imitating us. Yet, whether we will or not, we create the mind-sets, the intellectual environments, the spiritual rooms for youngsters. They do imitate, and what's more, they imitate us.

It's a fortunate youngster who has a dad or a friend who can say, "Now this is the way to do it. There's the goal, aim well, and give it your best."

FIVE MAKE A FAMILY

DIPLOMATIC PLANNING



IT SEEMED like old times to be sitting on the back lawn sipping iced tea with the Mawsons. Yet, in another way, it didn't seem like old times at all. For when the younger generation scattered after our outdoor supper, Karen had not gone roller skating around the block with the "children," but to the movies with a group of boys and girls.

"Didn't Frank look too cute for words?" Claire bubbled. "So freshly scrubbed? And you could just tell he was minding his manners."

"But that's part of growing up, isn't it?" observed Charlie, in a philosophical mood. "The older we get, the more parts we have to play."

"You can say that again, my sweet!" Claire's infectious laugh was irresistible. "You certainly aren't the same person on Sunday morning, when you're being a dignified councilman, as when you come home tired and dirty from a fishing trip."

"Only thing I've ever known Claire to be jealous of is fish. Fine pioneer she'd have made when the woods and the streams and a few acres of plowed land were the only supermarkets!"

DAN GRINNED his appreciation, but returned to Charlie's original observation. "Now I suppose I have to learn a new role myself. How to be the father of a teen-ager having her first dates. Understanding but firm. A good sport but not one of the kids. Think I can make the grade as well as you have, Charlie?"

"Probably by making the same sort of mistakes I have from time to time. You'll

walk the floor now and then, wondering where the sam hill those kids can be at such an hour and why they can't come home when they should. You'll probably blow your stack a few times as I've done, only to find that there was a perfectly logical reason for being late. But it will work itself out in the long run. You and the youngsters will work out a code that suits both of you pretty well."

"BEST THING we ever learned to do, I believe, and I think Charlie will agree," said Claire, "was to get the kids to decide before they went out what was a sensible hour to get in. Then we set the alarm for five minutes later than that. If they got in before the alarm went off, they turned it off. If they were later, they knew we'd be awake to demand an explanation. When I hear my friends groan about how they never sleep a wink till their children are home, I find they are really enjoying their misery."

"Well, it will be some time before we have worries on that score. Now it's only our neighbors' children who keep us awake!"

We all laughed as we remembered the noise from Marilyn's Fourth of July party.

"But you've got to admit that's only happened once in a long time!" I put in. "I'd hate to think your youngsters held off having parties on our account. Ours will be coming along before long."

"They'd better not wake me up!" snorted Charlie. "Oh, well, if all Pastor Sym's plans for next fall go through, it's

the people who live near the church who'll have their troubles!"

"You know," Dan pulled his ear thoughtfully, "that report at council meeting bothered me a little."

"Oh, come on now! You know as well as I do how important it is to keep the young people active in the church. He's got a lot of social things planned, but that's only part of it. There are projects for helping with evangelism and things like that. And worship. Really well-rounded out, I thought."

"But do you realize the whole thing was his idea? Oh, I went along and adopted the report. But as the report of the education committee, it was a farce."

"Hasn't that education committee been pretty much of a farce all year? —Oh, I know you're on it with a few good people. But what have they done except rubber stamp what Pastor Sym proposed? If he went ahead without asking for the rubber stamp this time, who can blame him?"

"I certainly shouldn't. Yet I can't help feeling that if he'd expect more of us, we'd do more."

"What's he supposed to do? Get down on his knees and beg?" Charlie was getting hot under the collar, even though he tried to cover the fact with a laugh. Claire and I began to get uneasy as we remembered how far our husbands had allowed an argument about the church to go on a previous occasion.

"PEACHES, anyone?" I asked brightly. "These are the best we've had so far."

"Sweet as sugar!" Claire agreed enthusiastically. "But not another thing, thanks! We must really be going, Charlie."

"Relax, Claire," urged Dan. "I don't want Charlie, here, to think I'm not one of Pastor Sym's most ardent admirers. The way he's fitted into this congregation

as assistant pastor is pretty wonderful. He's picked things up wherever Pastor Ittel has had to drop them because of such a heavy load of duties, and he's done it without making any bad friends or belittling the pastor for what's been left undone over the years. —But he's doing what a lot of us do when we want to get something done, shouldering more than his share."

"You got a better suggestion?" Charlie demanded and Claire popped to her feet. However, neither man paid any attention to her talk of leaving.

"YES. DIVIDE the education committee into smaller committees with a definite responsibility for each. See that the information that the Board of Parish Education sends out gets to the right person. Then hold that person really responsible for applying the board's suggestions in our congregation. Lots of us need a lot of guidance before we can do the job well, but in the long run it would be our program and the pastors wouldn't have to work so hard 'selling' it. —And another thing. The committee on youth work ought to have young people on it. And—"

"You're right!" Charlie clapped Dan on the shoulder. "Who tells Pastor Sym?"

"Neither of us, you ape! We ask him how we can help most and whether he has any literature we ought to have. We ask about some of those little pamphlets the board puts out. Then we start bringing up suggestions we find there."

It was my turn to protest. "With some men, yes. But Pastor Sym isn't touchy!"

"Pastor Sym is human. And mighty few human persons like to be told how to do their own job!"

Charlie put his arm around Claire. "So that's why you would never learn to cook like my mother!" We were all laughing as they went through the hedge.



WORSHIP NOTEBOOK

A FEW YEARS AGO one of our synods had a touchy subject on its convention program. So controversial was the matter that it made of every delegate a fierce partisan, one way or the other. People talked about little else. One could hardly pass the area outside the convention hall without being accosted with "How do you feel about this whole business?"

In the midst of all this, one pastor showed his independence. He had taken a heavy black pencil and lettered a few words on the back of his convention bulletin. Each time he was stopped, each time an eager delegate angled for his vote, he held up his printed motto. These were the words—"I've made up my mind; don't confuse me with the facts!"

I CAN'T HELP but think that a lot of people feel that way about what is happening in the realm of worship today. Our worship life is in ferment. Changes are taking place. Where once the order of service was often informal, we now follow an ordered pattern.

Sack suits and, in some areas, cutaway coats have given way to black gowns and these to surplices and stoles, and in some places to eucharistic vestments. Pulpits, once so prominent, are now placed to one side while communion tables have been traded-in for altars. Candles and crucifixes are now quite common, and in a few isolated instances one can even find things such as incense.

Against all this, some people take their stand with the pastor who said, "I've made up my mind; don't confuse me with the facts!" They do, and want to do, what they have always done. If Grandpa

did it, it's good enough for them, and they are quite emphatic about their determination not to change.

What is really disheartening is to find some people who act as if what they do is the only proper thing. No one disputes the right of any Lutheran to worship in the way he pleases, but when he sets up his way as a standard and declares that everyone must do as he does, then something is wrong.

Anyone would not be alert who saw a change going on around him and was not concerned. Only the spiritually blind could ignore such a thing.

But is this the way to handle it? Because one congregation desires to dress a service with a bit more ornamentation than another, dare we judge and say that this is a disguise for the fact that the life of that parish is weak or even dead? Have we any right to assume that because one pastor wears a chasuble, biretta, or even sprinkles incense, that he is any poorer as a preacher or shepherd than the one who wears loud sport shirts and no vestments? It is presumption to say that only poor preachers have "gone high-church" because they can't preach. It is equally absurd to believe that because anyone neglects ceremonial things he is not a true follower of Jesus Christ.

ONE OF THE FIRST THINGS we must recognize is that we are gathered by the Holy Ghost into a group of people called the church. In this assembly we are fed with that life-giving food which we call the gospel of Jesus Christ.

We don't claim that the church must be established around a central earthly

head or that there be a succession of regularly consecrated bishops who have ordained a series of priests. Nor do we say that the church exists only where everybody lives a strictly pious life. The church, we believe, is not a man-made organization which is bound by a lot of man-made fences. It is that assembly of redeemed men, women and children who exist wherever the gospel is rightly taught and the sacraments properly administered. There are no other regulations. All else, as Luther wisely insisted and the Lutheran Confessions stoutly declaim, is a matter of freedom.

We in the Lutheran church have been, ever since the Reformation, part of a tradition. Services, for the most part, followed a pattern, and many of the old forms were simply carried over and given a new and evangelical interpretation. Still there was no coercion and whether one parish used wine and another used grape juice there were supposed to be no brickbats.

THIS ISN'T THE case today. I've been called a lot of things in my life, but never "an instrument of the devil." I'm not angry at the person who wrote that in *THE LUTHERAN* ("Letters," July 18). He has his feelings and so do I, but we ought to be able to discuss them man to man. Name-calling would soon disappear, and I'm sure we could come to the kind of harmony which is supposed to make Christians different from others.

So I propose this plan. First, let everyone do a little more serious thinking about worship than he has done before. Simply to say a thing is Roman Catholic or Methodist doesn't solve anything. In fact it tends to show one's ignorance.

Then we must inquire why people do the things they do. This is an admonition to both "highs" and "lows." There is

something disturbing to me about anyone who says he can't worship because a particular parish isn't far enough along liturgically. This is to say that the Word of God or the sacraments have no value unless they are garbed in a traditional ceremony. On the other hand I have my doubts about those who say that such things as elaborate ceremonial are a distraction. Such a statement often indicates a belligerent attitude upon the part of the person who speaks that way.

WE NEED TO ASK *why* we do things. If a practice or an object serves to aid in devotion and so brings people nearer Christ, it ought to be used properly by us regardless of its origin or its meaning among others. On the other hand if such a thing or action is detrimental, throw it out! And another thing, don't do it because St. So-and-So's does it or doesn't do it. Use your own head.

Above all, let each one make an honest effort to understand his brother, and let us never forget that our chief purpose in life is to love God and our fellow men. These commands can be fulfilled in many ways. We neglect them and so deny Christ if we place our interest on anything else.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Father-son

QUESTION: Like most others, I've made many mistakes in my life. I failed to make the most of my grade and high school opportunity, and I dropped out

of college after one year. I chose to be a mechanic.

Now I have a son in high school. Harold has been promoted each year, but he could do better. I am saving money for his college education, but he insists that he isn't going to college. He wants to be a salesman. We have had a number of arguments about this. There is no reason why he should not get down to business in school, and then do well in college. He would have a chance in one of the professions or in business. I don't want him to repeat my mistakes.

REPLY: While there is no certainty that Harold has the same grade of mentality as your own, there may not be much difference. You seem to be expecting better mental capacity and judgment than you possessed at the same age. You need not be surprised that he is not doing top-notch school work and has no interest in higher education. If he doesn't possess the necessary ability for college it will be folly to force him into it.

It is poor policy for a parent to try to determine what education a child is to have regardless of his inherent abilities, or to choose a vocation for him. I remember an attorney who failed to realize that his son was under par mentally, and insisted that he become a lawyer, even though he was failing all his courses in preparatory school, and in a battery of intelligence tests showed up poorly.

It is best to find out all one can about a child's real capacities and his vocational possibilities, and then to give him encouragement and help toward the achievement of the best within his abilities. To try to force him into something else will lead only to disappointment.

Childish resentment

QUESTION: Beatrice, five, has become a nuisance since the birth of her little brother. As a rule she is kind to the baby himself, but she expresses her resentment and jealousy against the rest of the family. I know there is nothing unusual about this behavior, and it isn't too hard to place myself in her position. She kicks, breaks things, slaps, yells, trying to get the attention of all adults. How can this problem be handled?

REPLY: The little girl, for her own sake and for yours, should not be permitted to break, yell, slap, or kick. (Actually she will expect you to stop this performance and thus relieve her of her guilt feeling in acting this way.)

Severe punishment is not called for. But you can by tactful handling prevent much of the rebellion. Positive expression of disapproval will have its effect. She must be brought to understand that regardless of how she may feel about the newcomer there are bounds to what she may do.

You can help her by planning diversionary activities—substitutes for unwelcome behavior. They will switch attention from her troubles to activities which may create interest. Invite other children of her age to the house for play. Read stories to her or give her some co-operation in play. Visits to other homes, little trips to interesting places such as a zoo, will help to solve the problem. Whatever she can do that gives her a feeling of proper achievement will reduce her anxiety.

Reference to the past does not help, except to prepare for future occasions, but you could have avoided some of this trouble if you had taken time to prepare Beatrice for the coming of the baby.

The Power of the Spirit

The Holy Spirit in Christian Theology. By George S. Hendry. Westminster. 128 pages. \$2.50.

This book is written by a Presbyterian born in Scotland, and now a professor at Princeton. Anyone who has read Dr. Hendry's earlier book, *God the Creator*, knows that he has a clear understanding and full appreciation of what is most vital in Lutheranism. Three of the five chapters of the present work are the Hein memorial lectures delivered at Capital and Wartburg seminaries of the American Lutheran Church.

Convinced that the real core of many of the controversial but pivotal issues of contemporary theology is the implied doctrine of the Holy Spirit, the author deals with some of the most important of them from this angle. He is aware of the difficulties besetting such an approach because this doctrine reflects all the complexity of life itself, lacks a consistent scriptural pattern, and was left unclarified by the early church. But he finds the distinctive Christian content of the doctrine of the Spirit in the heart of the gospel; the incarnation of God in Christ. The action of the Spirit is always centered on Christ, and the presence of the Spirit is the presence of Christ. It is the work of the Spirit to make the objective fact of the salvation wrought in Christ a living experience in the hearts of men.

From this point of view Dr. Hendry proceeds to analyze the relation between the Holy Spirit and God the Father, the church, the Word, and the human spirit. He points out the failure of the trinitarian creed to express adequately the unique Christian apprehension of the Holy Spirit as the spirit of Christ. The addition of *filioque* is the fruit of Christian devotion rather than of clear thinking, and raises grave difficulties when it is extended to the operations of the Trinity in creation. In discussing the relation between the Holy Spirit and the church, the author defends the evangelical conception of "the abiding polarity between Christ and the Church" against the Roman Catholic position in which the church usurps for itself the authority of its Lord and the enthusiast-spiritualist position in which the objective confrontation implied in

the incarnation disappears altogether.

An excellent chapter on the Holy Spirit and the Word presents the authentic Lutheran view of the Word as means of grace operative in the church by the power of the Spirit. "The Spirit is in the Church only when it is a Church of the Word, and the Spirit is in the Word only when it is the Word in the Church."

The final chapter grapples with the difficult problem of stating the relation between the divine Spirit and the human spirit in such a way as to retain the sovereignty of grace without denying human freedom. Again the answer lies in the grace of the incarnate Lord, a grace that comes to meet man on his own level and engages him at the point of his freedom. The Holy Spirit does not annihilate our spirits but changes the freedom of a lost relation to God into the glorious liberty of the children of God.

Here is basic theology in readable form, full of vital insights into the eternal gospel.

Springfield, O.

T. A. KANTONEN

The Cross Has Many Forms

A Treasury of the Cross. Madeleine S. Miller. Harper. 240 pages. \$3.95.

Here's an intimate story of how a lifetime hobby of collecting crosses, mainly for personal wear or devotional use, enriches the author's life. It's truly a "treasury" — a book of varied and pleasing information — about crosses in many lands, especially the countries where the Greek Orthodox churches are prominent. This fills in many a gap for most American Protestants.

There are crosses of the most ancient workmanship of stone to the most modern plexiglas. Each cross is set in sympathetic story against a rich background of history, geography, religion, architecture and even geology. This travel tale of catholic proportions is completed with a selective "Anthology of the Cross in Scripture," hymns, poems, sayings. Fine photographs and rough line-drawings lend a charm to a well printed text.

This is an ecumenical book suitable for all ages. The church school teacher and the youth leader will find suggestive materials. The pastor and scholar will be stimulated to search further the breadth of information which is suggested in this brief account.

G. MARTIN RUOSS

Mechanicsburg, Pa.

Beyond the Ten Commandments

Christian Values and Economic Life. By John C. Bennett, Howard R. Bowen, William A. Brown, Jr., and G. Bromley Oxman. Harper. 272 pages. \$3.50.

As explained in the foreword by Charles P. Taft, studies sponsored by the Department of Church and Economic Life of the National Council of Churches and supported by the Rockefeller Foundation, have produced a series of volumes of which this is the sixth. The project was undertaken in the belief of its sponsors that Christian ethics are not separable from practical economic concerns, but beyond this point of departure the scholars who have studied and reported in these volumes have been accountable neither to the churches nor to the foundation.

This sixth volume has four parts, each of separate authorship. In the first Bishop Oxman sums up in encouraging terms evidence of progress in the application of Christian ethics to American economic conduct. Interestingly, among his sources are two presidents of the United States Steel Corporation, one writing for the *Christian Century* and the other addressing the students of a theological school. Bishop Oxman sees that the ethics of economic situations are

not easily resolved, but ends on the confident note that religious regeneration will provide the answer.

In the second part of the volume Professor Bowen summarizes in commendably clear categories the findings recorded in the preceding five volumes, and thus he provides useful criteria for later moral evaluations of economic situations common to our times. In the third part Mr. Brown treats of the ethical aspect of international economic activities—world trade, economic aid, foreign investment and kindred matters.

Professors Bowen and Bennett in the fourth part impress the reader that religious conviction will not create an instinct for moral economic conduct. The lack is not the will to do good but the wisdom to know what the good is. They proceed in what this reviewer found to be a very penetrating evaluation of major economic dilemmas of this day.

This is a thought-provoking book for anyone whose questions carry him beyond Ten Commandment ethics. It is a book to be studied and pondered, and a very valuable part of it is the five-page appendix of neatly classified questions, each of which reasonable men could debate at great length.

Philadelphia

H. OBER HESS

In Paul's Footsteps

St. Paul's Journeys in the Greek Orient. By Henri Metzger. Philosophical Library. Twelve illustrations; four maps; 75 pages. \$2.75.

The front flap whets the appetite of the reader with these words: "The background to St. Paul's journeys in the eastern part of the Roman empire is described vividly by an author who has himself lived in the Near East and traveled along the routes of St. Paul." This is a commendable undertaking but poorly executed. The author displays only a small amount of specialized knowledge. American archaeologists have invested millions of dollars and much time in digging up both Corinth and Athens; the author does not even mention their work nor any of their finds. ROBERT S. KINSEY

Ashland, Ohio

School Problems in West Germany Produce "National Emergency"

GERMANY: Bremen. July 29.—A "NATIONAL EMERGENCY" was what a member of the Social Democratic Party called the West German school situation in a debate in the parliament. A few days before adjourning for the summer, this problem was discussed at the capital in Bonn for half a day.

The end of the war left our school system in chaos. Only slowly could attempts be made to clear up the difficulties. I remember from that time that we had no school for nearly a year. Later, we had no books, nor enough schoolrooms, so often three classes were put in one room. Also there were not enough teachers.

Each state tried to do the best it could. When the federal republic was founded in 1949, authority in educational matters remained with the states—and this is one of the main troubles in the "emergency" today. The discussion in Bonn could not have any practical results, because the federal government is restricted by the constitution to helping only a number of schools along the Iron Curtain.

ALTHOUGH MANY NEW SCHOOLS have been built since the war, there is still a shortage of 40,000 rooms in grade and high schools. The number of children is again increasing. There is still a shortage of teachers. Before the war half of the teachers were men; now men are only a fourth of the teachers. When women teachers marry, most of them give up schoolteaching. After the war a considerable number of former officers in the army became teachers. Now that the army is being rebuilt, many are going back as officers. The salary is much higher than that of a teacher.

There are about 50 different systems of high-school education in the nine states of the Federal Republic. This creates a se-

rious problem for the universities, for students enrolling for further study are on varying levels of preparation.

Many university students have a hard time completing their studies because of financial difficulties. Out of 125,000 university students in West Germany, 70,000 must live on less than 100 German marks a month—about \$25.

One reason why this situation is getting special attention is that in the Red section of Germany, the East Zone, the government is using all available means to help students, giving monthly grants, and paying higher salaries to teachers and professors than we do in West Germany. Foreign visitors who are surprised to see "the remarkable progress of West Germany" don't notice this important point of difference.

ANOTHER SCHOOL PROBLEM has resulted from the agreement made in 1933 between the Vatican and the German government. It was signed by Hitler soon after he came into power, and signed on the Roman Catholic side by Eugenio Pacelli, then the Roman Catholic nuncio in Berlin and now Pope Pius XII. It regulated the relations between the German government and the Roman Catholic schools.

States which have Socialist governments claim the 1933 agreement is no longer in effect. Lower Saxony, Hesse, and Bremen disregard it. The federal government has taken its case to the Supreme Court of the Federal Republic, claiming the agreement must be recognized by all states.

The agreement (Articles 21-24) assures the Roman Catholic Church that there will be religious instruction in all classes of grade and high schools. The bishops have the right of approval of the teachers. If there are a sufficient number of parents who request the building of a Roman Catholic parochial school, it must be built, and its teachers must be trained in Roman Catholic institutions supported by the state.

There is no certainty what the Supreme Court will decide in this case.

—REINHARD GROSCURTH

THE NEWS IN THE CHURCHES

Impressive Gains Made by Lutherans in Puerto Rico, BAM Secretary for Latin America Reports in New York

NEW YORK—The Lutheran church in Puerto Rico is "more than holding its own" in the current strides of that island toward a more stable society and strengthened economy, Dr. William G. Arbaugh, Latin American secretary for the Board of American Missions, reported last month.

Dr. Arbaugh spent 28 years in Puerto Rico and moved to New York in June. While continuing to serve the Caribbean territory as BAM secretary for Latin America, he is editing a new Spanish language hymnal and service book.

Referring to the increase of Puerto Rico's per capita income from \$122 in 1940 to \$434 in 1954, an increase of 256 per cent in 14 years, Dr. Arbaugh credited the gain to the success of "Operation Bootstrap," a comprehensive plan for the industrialization of Puerto Rico. It is also a tribute to the leadership of Gov. Luis Munoz, "one of the ablest and most progressive heads of government in Latin America today," Dr. Arbaugh said.

Lutheran churches in Puerto Rico have even more impressive progress to report. Per capita offerings of confirmed members of Lutheran congregations rose from \$5.41 in 1938 to \$28.56 in 1955, an increase of 428 per cent in 17 years. The confirmed membership rose from 764 to 1,473 during the same period; total offerings of Puerto Rican Lutherans rose from a year's total of \$5,076 to one of \$48,873, an increase of 862 per cent.

Caribbean Synod leaders recognize that the success of "Operation Bootstrap" has been a contributing factor to the Lutheran achievement but point out that while the island's economic progress has made possible the improvement in church giving, the impetus of the gain may be attributed to the stewardship and evangelism programs.

The Caribbean Synod took third place among the 32 synods of the United Lutheran Church in the proportion of communing members in 1954.

ILLINOIS

ULC Parochial School To Open in Chicago

CHICAGO—Woodlawn Immanuel Church took the final step last month to become the first congregation in the Illinois Synod operating a parochial school. A vote on the appointment of Mrs. Dorothy Kennard as the school's first teacher approved the choice of the parish's Christian education committee. First and second grades will open this September.

Woodlawn Immanuel is an interracial church which, according to Pastor Robert M. Herhold, decided that it must have a Christian grade school to exert a positive influence on the tangled lives of children in its congested "inner city" neighborhood.

"Sunday school gives children only a little 45-minute dose of Christianity once a week," the pastor said. "We must make a greater impact than that to counteract the influence of broken homes, community tension and lack of Christian understanding."

Overcrowded conditions in neighborhood public schools were another factor leading to the establishment of the Lutheran school.

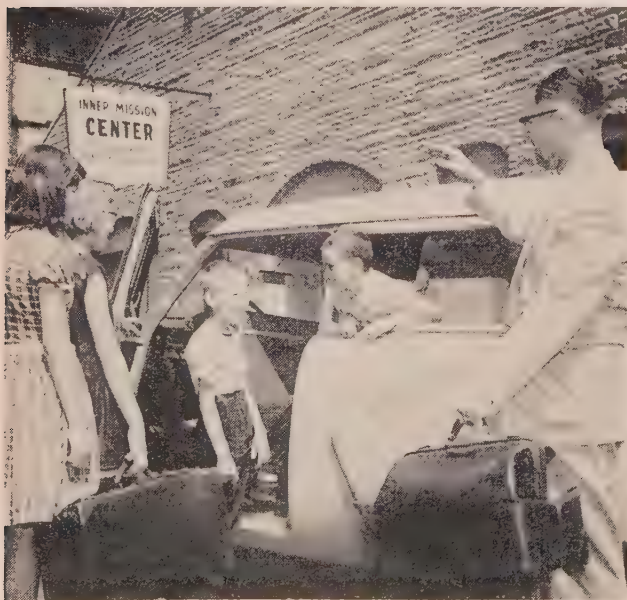
The program is being implemented by the church's education committee whose chairman, P. Robert Bechtolt, is an actuarial engineer and son of a retired schoolteacher. Among the committee's members are the dean of the University of Chicago's federated theological faculty, Dr. Jerald Brauer; the chief psychologist of a county mental health clinic, Dr. Fred Braucher; and Robert Shrepshire, jazz band drummer.

Children Get Camp Vacation Through Mission Effort

SPRINGFIELD, OHIO.—Summer would bring no joy to some Ohio youngsters had the Lutheran Inner Mission Society in Springfield not cared enough. But because the society cared, over 100 children who would not have gone to camp last year because their parents could or would not send them spent a week in one of six church-related or Boy Scout camps. Only 15 per cent came from Lutheran families, and over 40 per cent were Negroes. This year 250 children between nine and 14 years are benefiting from the inner mission program.



Mission Society's Albert Burchinal helps campers pack



Superintendent Moore bids good-bye to happy youngsters

Mission Superintendent Milton G. Moore explains that campers are chosen primarily because of their need for a camping experience rather than because of financial need. Some may come from families who can help defray part of the expenses (\$20 per camper per week), others may have nothing to contribute. What determines the society's decision is the need of the child to get away from his city environment for a little while.

The entire community co-operates in recommending youngsters for

the "camperships." Names are submitted by school principals, ministers, the police, youth groups, newspapers. The community welfare council estimates that some 1,500 pupils in the area's grade schools would like to attend camp but lack the money to do so, while 2,750 more who could afford to pay for the vacation have had no opportunity to go to camp.

In offering this opportunity, the inner mission society does more than place children in camps and pay for them through funds collected from many sources. Campers receive clothing, toilet articles, private transportation to and from camps (so that

they are not identified as needy youngsters when they arrive at destination), even some pocket money.

Many people have contributed to make the program possible. The Inner Mission Society's Youth Director Charles Lintz and his helpers interview parents and prospective campers. Albert Burchinal, director of the family service department, helps with final preparations. Members of the woman's auxiliary convert used clothing into wearable garments, prepare luncheons for traveling children. Volunteers drove over 7,000 miles last year to take youngsters from and to camp.

Ohio Synod Pastors Stage Summer Exodus to Europe

By E. RUDOLPH WALBORN

COLUMBUS—Ohio congregations are sure to obtain first-hand information on Europe this fall when their pastors return home from trans-Atlantic vacation trips.

Dr. Anton L. Anderson, Grace Church, Springfield, ended five years of directing synodical promotion of Lutheran World Action by taking the National Lutheran Council "LWA" tour this summer. His congregation presented him with a purse covering his travel expense.

Pastor Dana H. Johnson of Fourth Church, Springfield, preached in England, Scotland, and Ireland by invitation of the British Council of Churches and the National Council of Churches.

Dr. D. Bruce Young, First, Shelby, spent two months in Germany. Dr. Charles W. Cassell, St. Paul's, Warren, traveled in Europe during July. Dr. and Mrs. Robert G. Remsberg and family of the Wittenberg College faculty were European visitors.

Dean E. E. Flack of Hamma Divinity School, and Mrs. Flack are visiting Germany and Scandinavia. Dr. Flack lectured at the Universities of Erlangen, Heidelberg, Goettingen, and the Luther Academy at Goslar. They will return Sept. 1.

Edward L. Spenny, son of Pastor Lorin L. Spenny of Trinity, Lewisburg, a senior

at Wittenberg College, is one of 16 American students on a Lutheran study tour through Europe sponsored by the National Lutheran Council.

AN OHIO PASTOR on an extended European tour of duty is Dr. Fred M. Otto, pastor of St. Mark's Church, Fremont, who began a three-year term as representative of the Lutheran World Federation in Berlin last month. His specific responsibility will be in the field of relations with the Lutheran churches in East Germany.

Dr. Otto was director of the refugee service in Ohio which provided 1,109 assurances over the past few years. Close to 100 came from Pastor Otto's church.

His new assignment prevented him from directing the institute for church music as he had done for the past 21 years. Pastor Otto planned this year's program but turned over the direction to Pastor Willard I. Hackenberg.

RETURNING from a trip to the Holy Land were Dr. and Mrs. Fred C. Wiegman of Holy Trinity Church, Akron. Dr. Amos J. Traver of Hamma Divinity School supplied the pulpit at Honolulu during a three-month absence of Pastor Glen O. Balsley who vacationed in Findlay.

An 86-year-old retired clergyman, resi-

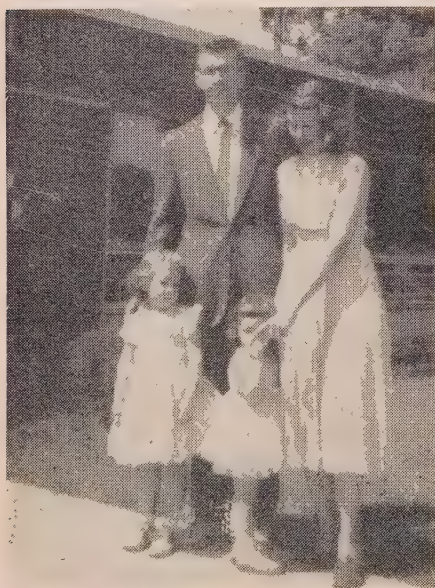
OHIO . . .

dent of a convalescent home in Defiance, Ohio, returned to the pulpit to conduct a service on July 15. He had not preached for nine years. Dr. W. H. Shepfer, retired since 1931, said: "I am sick and feeble, but God gave me strength to use my voice once more in his praise . . ."

Dr. Shepfer served parishes in Indiana, Ohio, and Pennsylvania, was the last president of the District Synod of Ohio before its merger with the other synodical bodies in the state.

SAILING for British Guiana early this month was the Rev. Franklin D. Christhilf with his wife and two small daughters. Commissioned as a missionary at Grace Church, Springfield, by Dr. E. E. Flack on June 3, Pastor Christhilf stepped into his assignment after having left an \$8,000-a-year aeronautical engineering job in 1953.

A native of Baltimore and graduate of Johns Hopkins University, he enrolled at Hamma Divinity School while employed at Wright-Patterson Field near Springfield. He was ordained by the Ohio Synod in May.



The Christhilfs
From Springfield to Guiana

MISSISSIPPI

Church Women, Luther League Convene at Louisville Churches

By WADE H. KOONS

JACKSON—The Mississippi Synod's United Lutheran Church Women and the synodical Luther League convened for their annual meetings in June. The women's organization met at Betheden Church, near Louisville. Mrs. John B. Moose, ULCW president, was present.

The convention adopted the recommended constitution for synodical societies, and changed the name from Missionary Society to United Lutheran Church Women of the Synod of Mississippi.

Officers elected for the coming year are: Mrs. L. P. Roberts, Jr., of Jackson, president; Mrs. N. S. Cook of Laurel, vice president; Mrs. R. B. Tullos of State College, recording secretary; Mrs. J. H. Yarbrough of Salis, treasurer; Mrs. Nita Kinard of Louisville, statistical secretary.

The synod's Luther League met at St. John's Church, Louisville. Miss Judy Ford, LLA representative, addressed the leaguers and guided the convention.

Officers for the year are: President, Charles Morgan; vice president, Betty Dawkins; recording secretary, Barbara Whites; corresponding secretary, Betty Miller; treasurer, Eddie Boyd.

The possibility of having a summer assembly in 1957 was discussed.

STATE PRISONERS ARE BAPTIZED

Mississippi Baptists are making sure that inmates of the state prison at Parchman, Miss., are properly baptized by immersion.

Fifty-two prisoners were baptized by Chaplain R. D. Hicks in a garden irrigation tank at the penitentiary. The prison has no chapel.

One of the prisoners had 47 years behind bars. Guards stood by while the ceremony was performed.

Spirit of Christian Fellowship Helps Refugees



The Kniesels join in song with Pastor Sievert

ROCHESTER, N. Y.—Nearly one-fifth of the 130 displaced persons expected by Lutheran churches in the Rochester area to arrive before Christmas are finding a new haven in the United States because St. Luke's Church made the necessary arrangements.

The church's pastor is the Rev. M. Luther Sievert who is state chairman of the Lutheran Refugee Service. St. Luke's and other Rochester churches have gone well beyond the required minimum assistance of granting job and housing assurances for displaced persons. Newcomers have been given furniture and food supplies, have been aided in moving into their new homes, have been guests at church parties.

Over 45 refugees have already arrived, Pastor Sievert reports, and are becoming absorbed into American life. Most of them have made their homes in the city or in Rochester suburbs.

Mrs. Selma Schneider and her three children who arrived in June was one of the refugee families sponsored by St. Luke's Church. A native from Estonia, her husband was killed fighting the Russians. She had lived in West Germany after her flight from her homeland waiting for a chance to emigrate to America. She has a 21-year-old son and two daughters of 18 and 12.

Anton Kniesel, a tailor from Yugoslavia, is another DP sponsored by St. Luke's. He had settled in Yugoslavia during World War II, had been forced to leave in 1944. He too was waiting with his wife and young daughter and son in West Germany for an immigration visa.

They and others like them have proved "a benefit to the church and the community," according to Pastor Sievert. "They bring something of the spirit of our pioneers," he says. "They show unselfish ambition, are frugal but not stingy, put in a



Food supplies help Schneiders get started in new country

N. Y.: ROCHESTER . . .

good day's work on their jobs and have a great sense of responsibility."

Newcomers are learning quickly, the minister has found. "When they arrive they speak little or no English and attend our German services. But within six months or a year they come to our English services."

MARYLAND

Suburban Trend Has No Effect On City Churches in Baltimore

BALTIMORE—Downtown churches in Baltimore have no reason to leave the heart of the city as a result of the population move to the suburbs, Protestant and Roman Catholic clergymen agree.

Their opinion was sought when the *Baltimore Evening Sun* conducted a survey which showed that churches in downtown Baltimore are well attended on Sundays and are growing in membership.

The ministers said the major problem of the downtown church was to find adequate parking space for worshipers. They also agreed that they must provide a different kind of program than those of the neighborhood churches which rely heavily on fellowship gatherings.

Dr. John L. Deaton of Christ Church (ULC) reported that his congregation has numbered about 2,100 for several years with average attendance at Sunday services of about 1,300.

"We are pretty much a worship-minded church," he said, "more concerned with our religious program than with the social."

Dr. John Gardner of First Presbyterian Church said his congregation comes from every section of the city and is held together by a strong congregational loyalty.

"Some of our parishioners are the eighth generation of their family to attend First Presbyterian," he explained.

The Rev. George L. Hopkins, rector of the Basilica of the Assumption of the Blessed Virgin, said great numbers of worshipers still use the cathedral—even though the parish now has only some 500 Catholic residents—because "they love it" or for personal reasons.

The Rev. Ferdinand C. Wheeler, S.J., pastor of St. Ignatius Church, said average attendance at Sunday services is about 1,850 although the population of the parish this year fell to around 800.

JERUSALEM OPENS PARISH HALL

DEDICATION of chapel, educational building and parish hall brought Synod President J. Frank Fife to Jerusalem Lutheran Church,

Baltimore, Md., on June 10. The \$715,000 building opened its gates in the presence of synod's director of Christian education, the Rev. Howard F. Reisz, and a fully assembled congregation. The project was begun with a survey conducted by the church in 1950. Pastor of the congregation is the Rev. David H. Manrodt.



Pastor Reisz and Dr. Fife watch Committee Chairman Sydney W. Bassford hand key to Jerusalem Church to Pastor David Manrodt.



CORNERSTONE for Oak Grove Church, Virginia Synod congregation in Bristol, Tenn., was laid by Pastor Raymond L. Booze. Construction of building, begun last fall, will cost \$58,500.

VIRGINIA

Massanetta Springs Assembly Has Attendance of Over 1,200

By MARSHALL F. MAUNEY

ROANOKE—Church work in all its phases was discussed at the summer assembly at Massanetta Springs in July.

An outstanding staff of speakers and teachers drew over 1,200 to the courses. The leadership school had an enrollment of 738.

Among speakers were Dr. Henry H. Bagger, Dr. Law-

At Emmanuel Church, Woodstock, Virginia, Pastor Robert B. Logan laid the cornerstone for congregation's new Sunday school building.

rence Folkemer, Dr. W. Kent Gilbert, Dr. William O. Moyer, Dr. Edward T. Horn, III, Dr. Harold C. Letts, Mr. Erik Modean, the Rev. Parker B. Wagnild, the Rev. and Mrs. George F. Schott, the Rev. George Whittecar, Dr. Roland Matthies, the Rev. Arthur Bauer, and Miss Josephine Darmstaetter.

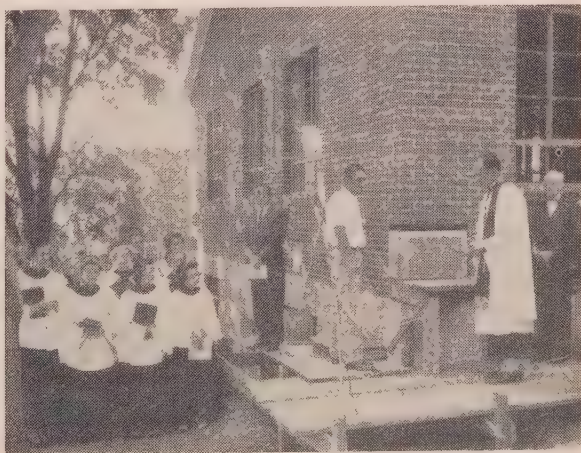
THE VIRGINIA SYNOD Luther League was represented by 220 young people at its meeting at Marion College June 19-21. Featured speaker was the Rev. A. G. Youngblood of Toledo, Ohio. Elected were: President, Bobby Booher; vice president, Luther Mauney, Jr.; secretary, Judy Greer; treasurer, Adrienne Anderson; and statistician, Gladys Ulrich.

CHURCH OF THE REFORMATION in New Market dedicated its \$200,000 building in modified Colonial design on June 17. Synod President J. Luther Mauney was assisted by several sons of the parish at the service. Preachers at pre-dedication services were Dr. Karl Kinard, president of the South Carolina Synod, and Dr. C. J. Smith, provost of Roanoke College.

The Rev. Lester A. Wertz, pastor of the congregation for the last six years, conducted his last service in the church on July 24 before leaving to assume leadership of St. David's Church in West Columbia, S. C.

HISTORIC 196-year-old St. Mary's Church,

(Continued on page 46)



Llewellyn Parish Installs Sterling Bashore as Pastor

By ARTHUR S. FOLLETT

POTTSVILLE—A parish house dedication and the installation of a pastor brought Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, to the Pottsville Conference on July 1.

Dr. Cooper delivered the sermon at the recently completed parish and educational building at St. John's Church, Tamaqua. Pastor Charles A. Mathias conducted the dedication.

Dr. Cooper preached again the same day at the installation of the Rev. Sterling F. Bashore in the newly formed Llewellyn parish. St. Matthew's Church, Ravine; Friedens Church, Llewellyn, and St. Mark's, Friedensburg, united in this parish which has a baptized membership of over 400. Pastor Bashore was formerly supply pastor of Friedens Church and Mount Zion, Zion's Grove. The installation service was held in St. Mark's Church.

Work on St. John's parish and educational building had suffered two setbacks before it could be brought to completion. A steel strike interrupted construction last summer. A disastrous flood later endangered the building again.

The congregation received public praise for its initiative. The *Tamaqua Courier*



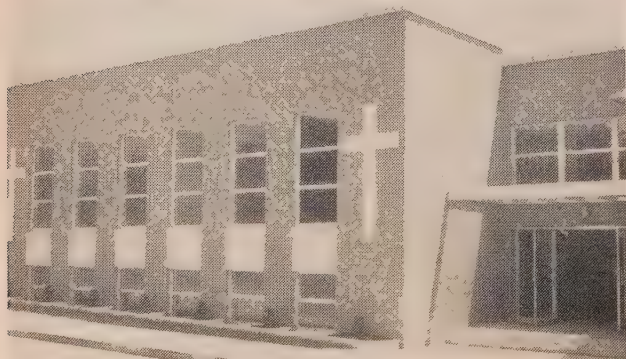
INSTALLATION AT LLEWELLYN
Pastor Bashore and Dr. Cooper

stressed that the undertaking "was started and completed when there is much discouragement and pessimism as to the future of our community."

The \$176,000 building has 19 rooms including auditorium, pastor's study and church office. The Ministerium's Luther Leaguers held their convention in July in Tamaqua, with St. John's and Zion Church playing hosts.

A LEADERSHIP training school will be conducted by the Christian education committee for six consecutive Tuesday evenings, starting Oct. 2. The school will be held at Trinity Church, Pottsville.

Assisting Pastor Hallock on the committee will be the Rev. Robert



DEDICATION AT TAMAQUA

A difficult start, a happy end

C. Davis, Tower City, and the Rev. Lester B. Lutz, Mahanoy City.

Two courses will furnish leadership training for teachers. Another course will help church workers in studying the Bible.

An evangelism course will be helpful in keeping alive the program started in the recent evangelism mission in the county.

Teachers at the leadership school will be: the Rev. Charles A. Mathias, St. John's Church, Tamaqua; Pastor Hallock; Mrs. E. Stuart Filbert, St. John's Church, Auburn; and Miss Mildred I. Hermann, Trinity Church, Pottsville.

CONFERENCE's Christian education committee reported 31 out of 60 congregations participating in daily vacation Bible schools. Four communities held interdenominational schools with Lutheran children attending.

Pastor Maynard C. Hallock, chairman of the committee, said the report was "very gratifying. There were 293 teachers taking care of the 2,201 children enrolled. We anticipate these figures may still be increased by later reports."

ONE OF THE conference's oldest churches, Friedens Lutheran and Reformed Church, Steins Mills, near Llewellyn, held a 100th anniversary service June 23. Friedens' history dates back to 1819 when the two congregations met in a log cabin which served as a church and public school. The present building was almost destroyed by fire in 1924.

Dr. Claude E. Schick, secretary of the Ministerium of Pennsylvania, and Dr. Alfred G. Bartholomew, professor at the Lancaster (Pa.) Reformed seminary, preached.

The Rev. Robert C. Benner, president of the Pottsville Conference, was the speaker at the homecoming of Jacob's Church, Pine Grove, July 21. Jacob's is the second oldest congregation in the conference. It dates back to 1780.

The church will have the distinction of laying a stone from the Mount of Olives in the Holy Land included in its Sunday school building which is to be erected shortly. Pastor Benner secured the stone while on a trip to the Holy Land.

PENNSYLVANIA

Allegheny Conferences Begin Preparation for 1957 Mission

By ROBERT G. SANDER

ALTOONA—Work on the 1957 evangelism missions in both East and West Allegheny Conferences continues. The mission in East Allegheny will be May 1957; that in West Allegheny September 1957.

The Rev. Victor A. Carlson, East Allegheny area chairman, has announced the names of the nine committee heads. Committee chairmen in West Allegheny have been named by Area Chairman Park L. Wagenbach.

STEWARDSHIP WORKSHOPS will be held on the territory of the two conferences the first week of September. Conferences in West Allegheny are scheduled for Friedens Church, Friedens, on Sept. 4, and for First

LIGHT BEYOND TODAY

"Light for Today" cast a glow of assurance for an invalid member of Georgetown Church, Washington, D. C., which pointed well beyond "today."

The woman had been physically handicapped. "Light for Today," the devotional booklet distributed by the United Lutheran Church, had been her companion for many hours of silent worship. Last month she was stricken with a heart attack.

The booklet was in her hands during her last hours. It was still in her hands in death. Opened at the last page, the verse for June 30 read: "For me to live is Christ, and to die is gain."

Church, Johnstown, on Sept. 5. In East Allegheny, workshops will be held in First Church, Philipsburg, on Sept. 6, and in Zion Church, Williamsburg, on Sept. 7.

Aim of the workshops will be to stress the need of the church for ministerial candidates. The Rev. Arthur L. Ruths, campus pastor at Pennsylvania State University,

Luther Leaguers Will Travel Around the World

By LUTHER E. FACKLER

PITTSBURGH—A "Trip Around the World" will be one of the highlights at the Pittsburgh Synod Luther League convention on the Thiel College campus Aug. 19-25. Each afternoon the leaguers will visit a different part of the world. Each conference league will decorate a room and present a program describing the customs and beliefs of a different country.

"Tasks Need Takers" is the theme that will be developed at morning chapel services by Chaplain Harold R. Albert, pastor of First Church, Pittsburgh. A banquet and choral program will close the convention. The league choir will be directed by Mr. Marlowe Johnson, director of the Thiel College Choir.

In addition to regular business sessions, the convention program includes displays and recreation. Convention Chairman



LUTHER LEAGUE CONFERENCE PRESIDENTS

Planning a globe-circling tour

Marilyn Greiner reports that the program is designed to help the local league with its problems and to impress the leaguers with the challenge Christianity presents to the world. Workshops will include programming, topic presentation, work camping, folk games, and special training for Luther League advisors.

PA.: ALTOONA . . .

will be leader at the conferences in West Allegheny. The Rev. Francis E. Reinberger, professor at Gettysburg Seminary, will lead the East Allegheny workshops.

GEESEYTOWN CHURCH held dedication services on July 15 in connection with the installation of a new chancel and redecoration of the church nave. Dr. Dwight F. Putman spoke.

First Church, Altoona, held a reception for the Rev. Joseph W. Schwartz, called by the Board of Foreign Missions to Liberia. First Church contributes towards the support of Pastor Schwartz who spent this past year studying at the Kennedy School of Missions, Hartford, Conn.

The Rev. Ernest W. Werner was ordained and installed as pastor of Grace Church, Altoona, on July 18. Pastor Werner is a 1956 graduate of Concordia Seminary. Dr. Dwight F. Putman and Dr. Ralph C. Robinson conducted the service. The Rev. Ernest N. Bauer, East Allegheny Conference president, preached, and Dr. E. Allen Chamberlain served as liturgist.

THE REV. JOHN E. GAUS, pastor of the two-church Scalp Level charge, has resigned effective Sept. 1 to accept a three-month assignment in Hamburg, Germany. The invitation to the German church is part of the international church workers' exchange program of the Lutheran World Federation. Pastor Gaus' family will remain in the U.S.

Luther Leaguers Meet On Susquehanna Campus

By ARTHUR M. LAWVER

WILLIAMSPORT—Luther Leaguers of the Central Pennsylvania Synod crowded the campus of Susquehanna University at Selinsgrove for one of their best attended conventions at the end of July. When Chairman John R. Cockran of Altoona called the meeting to order 462 delegates and 257 visitors were present.

Worship periods were led by Chaplain James M. Singer of Bloomsburg. Judy Ford was Luther League of America representative.

Workshops on missions, recreation, Christian vocations, social action, evangelism, publicity, music, dramatics, and visual aids were conducted by pastors and lay leaders. Teams of Luther League caravanners enlivened the proceedings. Sister Mabel Walter represented the diaconate, and the Rev. Arthur E. M. Yeagy the synod.

Synod President Dwight F. Putman installed the following officers at a candle-light ceremony: President, John R. Cockran; vice presidents, Jerry R. Smith and Robert Menges; secretary, Mickey Walters; treasurer, Donald Pankake; statistician, Lynne Gassert; pastoral advisor, the Rev. James M. Singer; lay advisor, Mrs. Robert H. Weaver. The sessions were brought to a close with an address by the Rev. Harry T. Richwine.

SUSQUEHANNA UNIVERSITY was also scene of a successful Susquehanna Conference Youth Camp in July attended by 141 seniors and 121 intermediates and conducted by 30 staff members under the guidance of Pastor and Mrs. Adam P. Bingaman and Pastor Raymond E. Fisher.

Courses in Bible, visual aids, and arts and crafts with Mrs. Madelene Vonada of State College as instructor, were featured in addition to the recreation program. Workshops were conducted by Luther League caravanners.

PLUM CREEK parish, the Rev. Earl W. Zellers pastor, held a service of blessing

for its new parsonage. Many of the 138 communicant members of the parish contributed their services in the erection of the home.

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PA.: WILLIAMSPORT . . .

ST. MATTHEW'S CHURCH, Bloomsburg, began in a one-room log cabin 150 years ago. On June 24 the congregation laid the cornerstone for an educational unit and chapel. Participating in the ceremony with Pastor James M. Singer was Seminarian Gerald Krum, the fourth son of the congregation presently preparing for the ministry.

The Rev. George K. Bowers, pastor of Christ Church, Lewisburg, is guest preacher this month at an Air Force base in England, and at St. Mary's Lutheran Church, London.

SOMETHING NEW in workshops will be inaugurated on the territory of the Susquehanna Conference in September when a series of meetings will be held under the auspices of the committee on foreign missions. The Rev. Charles Reinbrecht, on furlough from China, will be the speaker. The theme, "Thy Kingdom Come," will be developed by speakers and in small discussion groups.

Dates are Sept. 11, 12 and 13; places are St. Mark's Church, Williamsport; Zion Church, Sunbury; and Holy Trinity Church, Berwick.

MINNESOTA

Governor Asks Churches To Aid Safety Campaign

By PAUL LUTHER WETZLER

MINNEAPOLIS — Minnesota's Governor Orville Freeman has asked the clergy to cooperate in his campaign to "stop murders on the highways."

Letters have gone out from the executive mansion to all ministers in the state with the request that congregations be alerted to the danger of increasing death tolls on highways. A "golden rule of driving"—"drive unto others as you would have others drive unto you"—has been widely used as a slogan.

Sheriffs and mayors have been asked to step up enforcement of traffic laws over weekends. On July 29 the traffic toll stood

at 75, 16 more than in July of last year.

EVANGELIST BILLY GRAHAM spoke to a crowded stadium at the Parade Grounds (capacity 18,000) on the last July Sunday. His audience was estimated at 21,000. Three thousand came forward as Graham called on followers of "the new way of life."

VACATION BIBLE SCHOOL for all ages is being held by Holy Trinity Church, Minneapolis. Classes are scheduled in the evening.

Wooddale Church conducted its first service in the new parish education hall on July 29.

Offices of the executive director for the 1957 Lutheran World Assembly in Minneapolis have been opened at the new Lutheran Brotherhood Building, 701 Second Avenue South, Minneapolis 2, Minn. Dr. E. Clifford Nelson heads the office.

FULL-TIME stewardship secretary of Salem Church, Minneapolis, will be Carl Gustafson who left a position as chief buyer of the State Highway Department to begin

Parish-hopping with the Gospel

FAIRBORN, OHIO—Island-hopping was a familiar term in Allied strategy in the Pacific during World War II. Seminarians on summer supply duties may well modify the term and refer to their assignment as *parish-hopping*.

It was an appropriate definition of Fred Matchinski's task on a mid-July weekend. He preached three sermons in three states on the same day covering 300 miles to do it.

Matchinski, a senior at Hamma Divinity School, traveled from his home in Fairborn to Milton, Ky., to conduct an early morning service in St. Peter's Church. His second service on July 15 was at St. Paul's Church in Madison, Ind., across the Ohio River. He hurried back to Ohio for an interdenominational evening service at a Boy Scout camp near Yellow Springs where he is chaplain.

When not parish-hopping through three states, Matchinski is student assistant pastor of St. Mark's Church, Fairborn.

BERNARD J. HILBRINK

his new duties in September. Mr. Gustafson has been an active congregational leader for the past 25 years.

FIRST UNIT of Our Redeemer Church's \$95,000 building is going up in St. Paul . . . Installed as pastor of Trinity Church, Long Lake, was Dr. D. W. Vriesman. Ordained in 1954, he served previously as associate pastor of Reformation Church, Milwaukee. His predecessor, Lloyd P. Zaudtke, performed the installation.

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MINNESOTA . . .

designed to tell Americans about Lutheran World Relief projects is Synod Stewardship Secretary George B. McCreary.

Larsen Leaves Student Work

AFTER ten years of service as student pastor at the University of Minnesota, the Rev. William Larsen has resigned to become president of the United Evangelical Lutheran Church. During his administration, student work has expanded to many areas in the state. Budget of the Lutheran Student Foundation of Minnesota for 1957 is \$17,000 higher than for the previous year. Work on the \$170,000 student center on the St. Paul campus was begun in July.

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VIRGINIA . . .

(Continued from page 39)

Mt. Jackson, was rededicated on July 17, marking \$7,500 improvements, including redecorated interior, organ, stained-glass windows and dossal.

THREE PASTORS of the synod retired this summer. Together they had rendered 125 years of pastoral service. They are the Rev. A. F. Tobler, the Rev. T. A. Graves and Dr. W. C. Davis.

FIRST SERVICE was held on July 15 in the renovated and enlarged Holy Trinity Church, Wytheville. Improvements which increased the seating capacity from 160 to 400 and provided a social hall, pastor's study and additional school rooms, cost \$100,000. Pastor is the Rev. A. R. Shumate.

IMPROVEMENTS have been made in the Quicksburg parish—a parish house unit at St. Mark's Church and a furnace at Mount Zion Church. General improvements were made at Good Shepherd Church in Front Royal, in addition to \$5,300 spent on a parish house and parsonage. A kindergarten annex has been added to Ebenezer Church of the Capon-North River parish.

St. Thomas' Church in Charlestown has purchased a parsonage for \$30,000. St. Peter's Church in Shepherdstown has been redecorated. Cornerstones were laid on May 20 for an \$80,000 Sunday school annex of Emmanuel Church, Woodstock, Va., and the new Oak Grove Church of the Bluff City parish, Tenn.

COUNCILMEN's institutes will be held on Sept. 13 at Arlington, Woodstock, Richmond, Staunton, Salem, and Bristol. On Sept. 14 meetings will be at Forestville, Norfolk, Harrisonburg, Blacksburg, and Knoxville; on Oct. 4 in Rural Retreat.

ST. JAMES' CHURCH, Uvilla, W. Va., began its centennial observance on June 24 with a sermon by Dr. John H. Fray, president of Marion College. Other former pastors who will participate in services extending throughout the summer are the Rev. Walter Simon, the Rev. Howard Hinkeldey, and Dr. Russell Snyder. The Rev. John Grissinger, Jr., is pastor of the congregation.

ILLINOIS

Churches and Businessmen Support Sunday Closing Law

By JOHN E. COOPERRIDER

CHICAGO—Only one dissenting voice was heard among 50 persons appearing at public hearings before the Chicago city council's license committee recently. The hearings were being held on the newly proposed Sunday closing law now before the committee.

John H. Downs, representing the Metropolitan Home Builders Association, said that the measure would make it impossible for real estate operators to display homes for sale on Sunday.

The proposed ordinance was referred to a subcommittee by the license committee for extensive revision after it was pointed out by several persons at the hearing that in its present form the law would ban certain essential businesses, including parking lots and movies. Some said that heavy industries which require seven days for processing, such as the steel industry would also be affected. Aldermen indicated that the ordinance would also be revised to exempt persons who observe a day other than Sunday as their religious holiday.

The measure was originally introduced by Alderman Charles Weber of Chicago, who said it was aimed chiefly at Sunday sales of clothing, furniture, and automobiles. He said that many businessmen asked for it, saying that a few merchants were forcing others to remain open on Sunday.

Dr. Harmon J. McGuire, president of the Illinois Synod, sent a letter stating that "the Illinois Synod of the United Lutheran Church in America feels that the law is necessary and Christian action. Any support that may be given to this particular ordinance will be greatly appreciated."

Edward L. Bass, representing the Chicago Furniture Association, urged restrictions, saying, "Chicago is practically alone among large cities in permitting commercialization of Sunday." He urged a high penalty, saying that a large operator would remain open in

MARION COLLEGE

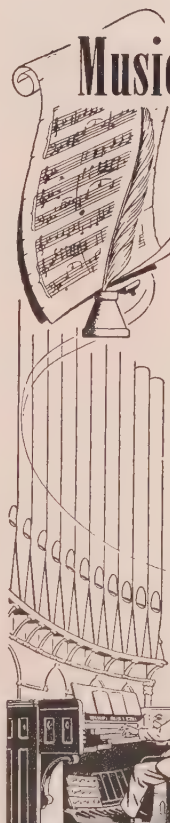
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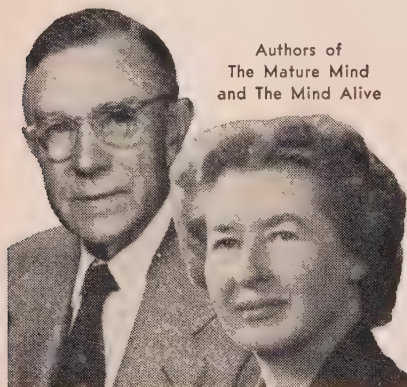
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ILLINOIS . . .

spite of the enactment of the ordinance, and pay the fine if the penalty was too low.

Cardinal Stritch was quoted at the hearing as writing, "I can only say that in public statements for some years I have called attention to the growing relaxation of Sunday observances."



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—Changes of Pastorate—

CANADA

LEHMANN, MARTIN E. From Bethany Church, Burlington, Iowa. To Lutheran College and Seminary, Saskatoon, Sask., president.

CENTRAL PENNSYLVANIA

NACE, JAMES R. From Rossville parish. To Salem Church, Jacobus.

CENTRAL STATES

RHODA, CLARENCE W. From Incarnation Church, Philadelphia. To Little Rock, Ark., mission developer.

ILLINOIS

WENG, ARMIN G., JR. From St. Luke's Church, Muskegon, Mich. To Amity Church, Lena.

IOWA

HARTZELL, JOHN P. From clinical training. To Trinity Church, Sioux City, assistant pastor.

NEW JERSEY

NORRIS, HOWARD M. From Covenant Church, Ridgewood, Brooklyn, assistant pastor. To Good Shepherd Church, Weehawken.

NEW YORK AND NEW ENGLAND

BOEHNER, CHARLES F. From St. Paul's Church, Greenfield, Mass. Retirement.

HAMMER, THEODORE E. From Atonement Church, Saugerties, N. Y. To St. Mark's Church, Canajoharie, N. Y.

KOHR, DALE L. From Northampton State Hospital, Mass., chaplain. To Pownall State School, Maine, director of chaplains.

KRUMWIEDE, WALTER. From St. John's Church, Canajoharie, N. Y. Retirement.

PFEIL, B. WALTHER. From Emanuel Church, Hudson, N. Y. Retirement.

SAMUELSON, THOMAS W. From St. John's Church (34th Street), Brooklyn. To study abroad.

WEISKOTTEN, EDWARD F. To Resurrection Church (merger of Mt. Tabor and Redeemer Churches), Syracuse, N. Y.

WESTLIN, AUGUST. From St. Thomas Church, Churchtown, N. Y. Retirement.

OHIO

HARSHMAN, RALPH A. From Emmaus

The Lutheran

Church, Cleveland, stated supply. Retirement.

MUELLER, FRED F. From First Church, Springfield. To Clark County Society for Handicapped Children, executive director, and Wittenberg College faculty.

OTTO, FREDERICK M. From St. Mark's Church, Fremont. To Lutheran World Federation, Berlin, Germany.

PACIFIC SOUTHWEST

HIDY, ALBERT S., JR. From Epiphany Church, San Leandro. To Shepherd of the Valley Church, Orinda, Calif.

SAMUELSON, GENE H. From St. John's Church, Sacramento, assistant pastor. To Mt. Olivet Church, Lakewood, Calif.

ZOELLNER, JACK H. From chaplaincy. To St. Stephen's Church, Santa Cruz, Calif.

DECEASED

DR. HEINRICH AREND KROPP, 63, pastor of Zion German Church, Brooklyn, N. Y., died July 30 at his summer home at Round Top, N. Y. He had been pastor of the church for 16 years and a leader in the church's work on behalf of German-speaking immigrants.

Born in Germany, Pastor Kropp came to the United States in 1909 and graduated from Wagner College and Philadelphia Seminary. He received an honorary doctor of divinity degree from Hartwick College this year.

His first pastorate after ordination by the New York Synod was at Trinity Church, Philadelphia. From 1920 to 1940 he served St. Paul's German Church, New York City. The Brooklyn church was his third pastorate.

Dr. Kropp's interest in the welfare of Lutherans of German stock led him to assume executive positions in many agencies concerned with their welfare. He was chairman of the ULC's committee on German interests and of the parallel committee of the New York Synod, president of the ULC's General German Conference, of the Lutheran Seamen's Mission in New York Harbor, of the New York association for

the relief of indigent Germans, and secretary of the Lutheran Immigrant House Association.

Pastor Kropp is survived by his wife, the former Hildegard von Bosse; a son, Heinz; a daughter, Mrs. Hildegard Beyer, and a granddaughter.

Funeral services were conducted Aug. 1 at Zion German Church, Brooklyn, by Dr. F. Eppling Reinartz, Dr. Behrend Mehrrens, Dr. Hermann Brueckner, and Pastor Fritz O. Evers. Burial was at Augustus Church cemetery, Trappe, Pa.

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IN CONCLUSION

WE USED TO SAY, back in the 20s that our church had a "pure" pension for pastors. It wasn't an insurance scheme in which the pastor and his congregation invested over a long period, but a well-deserved payment due to all pastors equally upon retirement after lengthy service.

It may have been pure, but it never amounted to more than \$300 a year, paid partly from earnings on an endowment fund and partly from the church budget. Finally the church realized we would have to go over to the insurance type of pension. After years of convention discussion, this went into effect at the beginning of 1945, called the Contributory Pension Plan. A pastor pays 4 per cent of his salary, and the congregation twice that amount.

If a pastor enrolls under this plan at age 25, he is fairly sure of a substantial income (at least in 1956 dollars) when he retires at age 65 or 68. So we have reason to believe that in 20 or 30 years, our pension problem will be solved.

But pastors who were 55 or 60 when they enrolled in the new plan in 1945 have not had enough time to build up a reserve which will assure a pension of more than \$400 or \$500 a year (plus the \$300 "pure" pension which continues).

Because of this fact, some of the older pastors felt no urge to enter the Contributory Plan. To encourage them, the church offered a supplementary pension, paid out of the church treasury, to bring up their retirement income to a minimum level. Just now the amount is \$1,000 a year, provided for pastors who entered the Contributory Plan by 1947 or who have paid up to that date since then.

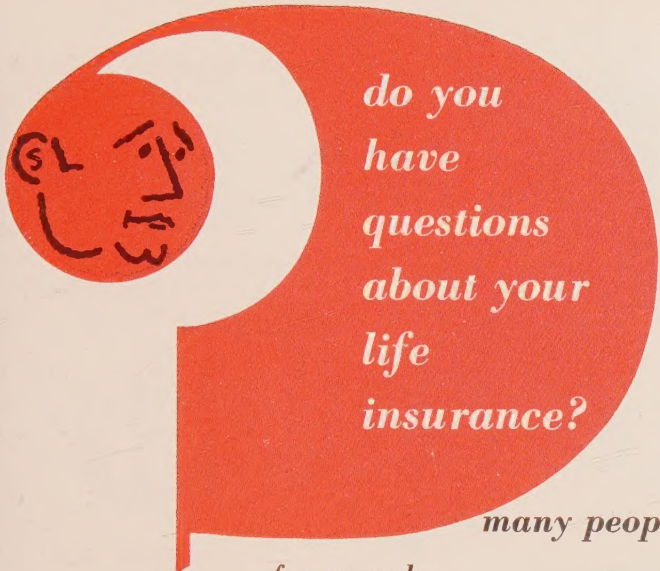
ALL THESE PLANS have been sincere and thoroughly debated efforts to see to it that retired pastors or their widows have something to live on. But since our 1954 convention there has been an important change in the situation. Pastors in the U.S., along with most of their fellow-citizens, are now eligible for Social Security benefits upon retirement at age 65. (Canadian pastors long ago were eligible for such benefits under their country's laws.)

By paying the Social Security tax for 18 months, a pastor may now retire at age 65 with a bigger monthly income from the government than the church has ever been able to give him. This means that the pressure on the church to struggle to raise the "minimum pension" is off. The church should concentrate the funds it can afford from its annual budget for paying bigger pensions to already retired pastors who can't qualify for Social Security.

THE PROPOSAL to be made at Harrisburg in October is that minimum retirement income be pegged at \$1,500 a year. If a pastor gets Social Security benefits, he will receive his basic pension from the church, plus what he has coming from the Contributory Plan, but not the extra amounts which can be used to increase the minimum for retired pastors now in their '70s and '80s. Robert Myers, who is chief actuary for the Social Security Administration as well as a member of the ULC Pension Board, explains the plan in this week's *Lutheran* (page 16).

As I see the situation, this new proposal is sensible and warm-hearted. It is aimed directly at relieving need where it is greatest.

—ELSON RUFF



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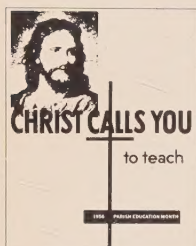
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